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OF HARARI

BY
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PREFACE

The collecting of the material for the Harari dictionary started in 1946. At that time I spent ten weeks in Harar working on the morphology and the vocabulary of Harari. I continued this work during my successive stays in Ethiopia in 1950, 1954, and 1959. It was especially in 1959 that I devoted considerable attention to the Harari vocabulary, both in checking the word-lists previously collected and in gathering new material. A considerable number of words comes from my still unpublished collection of texts in Harari dealing with the life of the inhabitants of Harar. Throughout the various stages of my work I was greatly helped by numerous informants, of whom I would like to mention in particular Mumme Qalo, Abdurrahman Muhammad Qorrizin, Mohammed Abdurrahman and Muhammad Sherif. It was Yusuf Ahmed who manifested a most devoted spirit of cooperation. Yusuf, a student in business administration, has a fine feeling for the language and is thoroughly familiar with the culture of his country. With great understanding and endurance he helped me in the work of collecting the Harari vocabulary. To him as to my other Harari friends I wish to express my gratitude.

I also wish to thank my friend and colleague Andreas Tietze, who helped in checking the Persian and Turkish material. Mrs. Helen Lengyel competently performed the task of checking the material and of typing the manuscript.

I dedicate this book to the memory of the late Prince Makonnen, Duke of Harar, whose help and cordial cooperation during my various stays in Harar facilitated my investigation of the language.

Wolf Leslau
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ABBREVIATIONS OF BOOKS, PERIODICALS, LANGUAGES, AND GRAMMATICAL TERMS

Books


—. Vocabulaire = Dictionnaire d’été aussi des noms des vêtements chez les Arabes. Amsterdam, 1845.


XIII
### Abbreviations


**Low** - Immanuel Low, Arabische Pflanzennamen, Leipzig, 1884.

**Nollé** - Th. Nollé, Neue Beiträge zur semitischen Sprachwissenschaft, Straßburg, 1910.

**Paulitschke** - Paulitschke, Beiträge zur Ethnographie und Anthropologie der Somál, Gallia und Harart, Leipzig, 1888.

**Prentorius** - F. Prentorius, Die amharische Sprache, Halle, 1879.

**Sagdr** - L. Sagdr, Die äthiopische Sprache, Bd. II, Württemberg, Wien, 1887.

**Somali** - Die Somálisprache, 1. Würtemberg, Wien, 1904.


**Siddiqi** - A. Siddiqi, Studien über die persischen Fremdwörter im klassischen Arabisch, Göttingen, 1929.

### PERIODICALS

- **BA** Beiträge zur Assyriologie
- **BES** University College of Addis Ababa, Ethnological Society, Bulletin
- **BSL** Bulletin de la Société de linguistique
- **JAOS** Journal of the American Oriental Society
- **MUSJ** Mélanges de l'Université Saint-Joseph
- **OLZ** Orientalistische Literaturzeitung
- **RO** Rocznik Orientalistyczny
- **RSE** Rassegna di studi etiopici
- **RG0** Rivista degli studi orientali

### LANGUAGES

| A. | Aramæic |
| Acc. | Assyrian |
| Af. | Afar |
| Ag. | Agaga |
| Al. | Arabic |
| Amh. | Amharic |
| Ar. | Arabic |
| Aram. | Aramaic |
| Arg. | Argobba |
| Aw. | Awrya |
| Bad. | Bodish |
| Bed. | Bedja |
| Bil. | Bilma |
| Č. | Chahà |
| Dar. | Darasa |
| Den. | Demba |
| E. | Efa |
| Ed. | Edoegn |
| En. | Ennemor |
| G. | Geez |
| Ga. | Gallà |
| Gsf. | Gafat |
| Go. | Gogot |
| Gt. | Gyeto |
| Gur. | Gurage |
| Had. | Hadish |
| Har. | Harari |
| Heb. | Hebrew |
| Inn. | Inneger |
| Kám. | Kambatta |

### Grammatical Terminology

| adj. | adjective |
| conj. | conjunction |
| fem. | feminine |
| intr. | intransitive |
| masc. | masculine |
| n. | noun |
| pl. | plural |
| sg. | singular |
| tr. | transitive |
| v. | verb |
INTRODUCTION

HARARI is a language spoken only in the city of Harar which is situated about 350 miles to the east of Addis Ababa, the capital of Ethiopia. 1 The name of the language given by the Galla is Adare, or, with the Amharic ending, Addarotha. Inhabitants of Harar call their language gäl sëdän 'the language of the city,' gäl ('city') designating the city of Harar. For the purposes of this study, 'Harari,' the name Western scholars have adopted for the language, will be used.

PREVIOUS WORKS ON HARARI

The first vocabularies and small collections of texts of Harari were published by H. Salt, 2 C. Teke, 3 and R. F. Burton. 4 These documents were utilized from the morphological point of view by F. Müller 5 and F. Praetorius. 6 Other vocabularies and small texts were furnished by P. Paulitschke and L. Brichetti-Robecchi. 7 A Harari manuscript collected by F. Mondon-Vidalhêt was published by C. Conti Rossini. 8 The various texts of Burton, Paulitschke, Brichetti-Robecchi, and Conti Rossini were re-edited by E. Littmann in his various studies, 9 with a grammatical and philological commentary. A first-

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1 For general information and a bibliography on Harar, see E. Littmann, art. Harar in the Encyclopedia of Islam; Cerulli, pp. 1-35.
3 "On the languages and dialects of Abyssinia and the countries to the south." Proceedings of the Philological Society, London, 1846, vol. 2, pp. 89-107. Among the various vocabularies on pp. 90-107 Harari is also mentioned.
6 "Über die Sprache von Harar," ZDMG 23 (1860), 455-473, and in his Das amharische Sprachbuch, 1879, passim.
THE ETHIOPIAN LANGUAGES

Since the various Ethiopic languages are compared with Harari, it is appropriate to enumerate briefly the Semitic Ethiopic languages and point out the areas in which they are spoken. From the descriptive and geographical point of view the Ethiopic languages are to be divided into two groups: North Ethiopic and South Ethiopic. North Ethiopic includes Ge‘ez, Tigré, and Tigri
nya; South Ethiopic includes Amharic, Argobba, Harari, Gafat, and Garuge. The language of Ge‘ez can be considered as representative of the Proto-Ethiopic type; it is no longer spoken, but remains the language of the liturgy. Tigré is spoken in the northern part of Eritrea, in the region of Kerien (up to the border of the Sudan), in Massawa, and on the islands of Dahlak. Tigri
nya is spoken in the northern part of Ethiopia and in Eritrea. Amharic is used in the central part of Ethiopia and is the national language of the country. Argobba is spoken in the region of Anlober, north of Addis Ababa. Harari is spoken in the city of Harar. Gafat was spoken in the southern part of Godjam, in the region of the Blue Nile but at present is spoken by only a few individuals. Garuge is a language cluster spoken in the province of the same name situated south-west of Addis Ababa. It is divided into three main groups: a) Western Garuge including Chaba, Efa, Ennemor, Gyeto, Endeghe, with a sub-group of Mohur, Masqum, and Goget; b) Eastern Garuge including Selti, Ullbarg, Wolane, and the languages spoken on the islands of Lake Zway; c) Northern Garuge with Aymelal as its only representative.

4 "Contributions à l’étude du harari," Journal asiatique, 229 (1937), 437-470, 529-606. Words of this study that I was unable to identify through my personal investigation are not given in the present dictionary.
6 "A year of research in Ethiopia," Word 4 (1948), 212-225.

As for the Cushitic languages, their variety is considerable. Of particular importance for Harari are the Eastern Sidamo dialects (Sidamo, Qabanna, Kambatta, Hadja, Alaba, Tembaro, and perhaps Darassa), since Sidamo was the substratum language of Harar and of southern Ethiopia; and Galla and Somali, the neighboring languages of Harari.

PHONETIC AND ETYMOLOGICAL CORRESPONDENCES

For a better understanding of the principles underlying the etymologies proposed in the dictionary, the reader will find here a list of the Harari phonemes (consonants and vowels) and the phonetic and etymological correspondences between the Harari and other Semitic Ethiopic phonemes.

The consonant phonemes of Harari are:

Labials: b, f, m, w
Dentals (including sibilants): d, t, (glottalized), s, s
Liquids: n, l, r
Palatals: a, ñ, y; affricates: ñ, ñ, ñ
Velars: g, b, q (glottalized), x (spirant)
Glottal stop: ñ
Laryngeal: k

The laryngeal k, the velar voiced g, and the interdental ñ exist only in the Arabic loanwords. The velar spirant x is phonemic in Arabic loanwords; in native Harari roots, x is in phonetic variation with k.

The vocalic system of Harari is as follows:

a (in free variant with i) is a vowel between front and center, high open; its allophone is @ after w.
I front, high, long
i front, mid
u front, mid, long
u between center and front, low close; is in free variant with a (central, low) in any position except initial and final; its allophone is @ (central, low, rounded) after a labial
a (in initial and final position) back, low; is in free variant with @
@ back, low, long
u back, high, rounded
u back, high, rounded, long
u back, mid, rounded
u back, mid, rounded, long

The phonetic and etymological correspondences between Harari and the other Semitic Ethiopic languages will be found below.
The labials b and m alternate either in Harati itself or in comparison with the other languages: Har. gнимáj ‘chatter’, Amh. gábatájá; Har. mésér and miájá ‘milk’. For other examples, see Gesal, Mut. roots 269.


Dentals and Sibilants

For the devoicing of d, t in some West Gurage dialects, see p. 8. For the palatalization of the dentals, see p. 9. For the alternances of ŋ in some Gurage dialects, see p. 8. For the interdental f in the Arabic loanwords, see above p. 8.

Liquids

For the palatalization of ŋ and l, see p. 9.

In some Western Gurage dialects the original liquids undergo the following changes:

An original initial r becomes n: Har. lásá ‘tree’, En. Ed. náta; Har. lásá ‘scent’, C. E. Gt. nátá(m), En. náta.

In intervocalic position, an original l of the verbs becomes n if it is the 2nd radical; it becomes r if it is the 3rd radical. From a historic point of view, the 2nd radical was originally genninated while the 3rd radical was originally a non-genninated consonant. Examples for r becoming n: Har. láddá ‘to milk’, C. En. anáddá(m), E. M. Ms. anáddá(m); Har. háta ‘eat’, C. náta(m), E. M. Ms. náta(m); Har. télána ‘be dark’, C. En. Gt. télána ‘darkness’, Har. (á)májá ‘escape’, E. amájá(májá).

Examples for l becoming r: Har. bazála ‘carry on the back’, E. azára-m; Har. májála ‘appear, be like’, C. En. Gt. májála(m), E. Ed. Ms. májála(m); Har. móla ‘climb, go up’, C. En. Gt. móla(m), E. azála-m; Har. dúla ‘add, join’, E. Ms. dúlála(m), C. En. Gt. dúlála(m).

In the dialects of Muher and Goget, an original final -áa of the trilliteral verbs becomes -áa, -áa through palatalization. Thus, Har. Bazála ‘carry on the back’, M. azája-m; Har. (á) válála ‘follow’, M. télá válála-m; Har. qálá ‘decrease’, M. gábájá-m; mókála ‘appear, be like’, M. Go. mókája(m), Har. móká ‘climb, go up’, M. aszáj, Go. azára-m.


An original intervocalic n becomes r: Har. nástála ‘cover’, En. Gt. nástála(m); Har. mástá ‘leaf’, C. E. mántó, En. mántó; Har. mántá ‘female’, C. Gt. mánt, E. arent. Note that from historic point of view the n in these examples was originally a non-genninated consonant.

An original n in final position or between a consonant and a vowel becomes r: Har. ŋíu ‘stone’, C. E. ŋum, En. ŋum ‘ear’, C. E. En. Ed. Gt. ŋum, Har. láxán ‘bug’, C. E. Gt. láxar; Har. amara ‘last year’, C. E. amara, Gt. amara.

An original initial r becomes n: Har. rástá ‘obtain’, C. En. máktá(m) ‘find, obtain’, E. nástá(m), En. máktá(m); Har. rága ‘engulf’, C. Gt. máktá(m), E. mágá(m), En. máktá(m); Har. rájá ‘run’, C. E. nólá(m).

An original intervocalic r as 2nd radical becomes n. Historically it goes back to a genninated consonant. Examples: Har. dátála ‘be dry’, C. Gt. dátála(m), En. dádá ‘fly’, C. En. Gt. hádála(m), Har. tálá ‘call’, C. Gt. tálá(m); Har. máráká ‘take booty’, C. En. Gt. máráká(m).
### Introduction

#### Palatal and Affricates

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The palatal and affricates are phonemes in the spoken languages. Besides, the palatals of Harari and of the other Ethiopic languages result very often from the non-palatal; thus t from s, g from d, and so on. For the conditions of the palatalization, see p. 9.

#### Laryngeals

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The glottal stop occurs only medially and finally. Note that the sound h was not recorded in the previous studies of Harari.

In a few Arabic loanwords, h is taken over as k. For the variant k: k in the various Ethiopic languages, see p. 6.

An initial consonant zero of Harari corresponds to the following sounds of the other Ethiopic languages:

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The variant k: k in the various Ethiopic languages, see p. 6.

### Harari and Arabic Correspondences in the Arabic Loanwords

Since there is a large number of Arabic loanwords in Harari it seems appropriate to give the correspondence between the Harari and the Arabic sounds. The parentheses (i) indicate a true correspondence; the || indicate a Harari sound that exists only in the loanwords.

<table>
<thead>
<tr>
<th>Harari</th>
<th>Arabic</th>
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<td>zero</td>
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\[1\] In the Gurage dialect of Ensemor or zero.

\[2\] See preceding note.

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### Velars

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For the palatalization of the velars, see p. 9. For the variant g: in some Western Gurage dialects, see p. 8. For the voiced velar g in Arabic loanwords, see above, p. 3.

The Harari and the Gurage spirant x is a free variant of h. There are no definite phonetic conditions in which the variations occur. Tigrinya x represents the spirantization of h in intervocalic position or between vowel and consonant: käftá 'open', but yōxāfəst.


Examples for h: h are the following: Har. järāhta 'can, be able', Ed. jənahd, Ms. Go. jərənə; Har. hwə 'liver', G. Te. həwəd 'belly', Amh. hod; Har. kənə 'cubit', W. kor; Har. kərmə 'rainy season', Z. korum.

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\[1\] In all the languages, except B. Tigre, the correspondence for the Harari velar series can also be the labialized g', k', q'.

\[2\] In the West Gurage group, the correspondence for the velar series is often g', k', q', s'.
<table>
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<th>GENALPHONETIC PHENOMENA</th>
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**Alternance between Glottalized and the Glottal Stop**

The glottalized q, t, and š are occasionally represented as ʰ in the Gurage dialects of Enenmor, Endergo, and Gogot.

Examples for q ʰ in Har. šadaemon 'hang up against the wall', En. sa’dara, Ed. sa’dan; Har. qaba 'a‘anoint', En. ‘qaba; Har. anga‘r ‘stomach', En. a’ära, Ed. a’era. The alternance q ʰ also occurs in Amharic (Cohen, Nouv. ét. 40-41).

Examples for t ʰ in Har. afsa 'be satiated', En. ‘afsra; Har. af‘bone', G. ‘asam, Arg. hasom, En. a’osu.

Examples for š ʰ in Har. meša ‘wash clothes', En. Ed. me’d; Har. fala ‘grind', En. Ed. fo’d.

For other examples, see Leslau, Mut. roots 270-271.

**Devocing**

In some dialects of Western Gurage an original geminated dental, labial, and velar appears as unvoiced. In Chaha, Enenmor, and Geyto the voiceless is simple (cot geminated), whereas in Endergo the voiceless is geminated. Examples:

GENERAL OBSERVATIONS ON THE DICTIONARY

An analysis of the Harari vocabulary will disclose the following elements: (1) there are roots of common Semitic origin in Harari; (2) there are roots common to Harari and Ethiopic with the exclusion of the other Semitic languages; (3) there are roots common to Harari and North Ethiopic in general or common to Harari and one or another of the North Ethiopic languages; (4) there are roots common to Harari and South Ethiopic in general or common to Harari and one or another of the South Ethiopic languages; (5) there are loanwords in Harari from Arabic, Amharic, and Cushitic; and (6) there are roots found only in Harari.  

The present dictionary is comparative. For the Semitic languages other than Ethiopic, only one or two languages are given. This is done for the sake of convenience so as not to encumber the dictionary, and is not intended to indicate a linguistic priority. The mention of one language or another will be sufficient to guide the Semitist in following up the other Semitic comparisons which he will easily find in the various comparative dictionaries of Semitic.

For the Hebrew roots mentioned in the comparisons no distinction is made between Biblical and post-Biblical Hebrew. Likewise the term "Aramaic" includes the various dialects without making a distinction between them.

There is a large number of loanwords coming from the following sources: Arabic, Amharic, and Cushitic.

The large number of Arabic loanwords is explained by the fact that the Harari are Moslems and many of them speak Arabic. 4 For the Arabic loanwords the classical form is indicated in the majority of examples. A dialectal form is given whenever it seemed more obvious. It should be stressed, however, that the mention of a given dialect for an Arabic loanword does not exclude the fact that the root may be found in another Arabic dialect; it is most probable that the root is found in various Arabic dialects and it is again for the sake of convenience only that one particular dialect is given.

Many Arabic loanwords came into Harari either directly from Arabic or through another Semitic Ethiopic language or through a Cushitic language such as Galla or Somali. Although the occurrence of the Arabic loanword is not indicated for the other Semitic Ethiopic languages, it is occasionally given

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2 For the domains of the loanwords, see W. Leslau, in Studi Orientalistici in onore di Giorgio Levi della Vida, vol. 2, pp. 29-55.

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Introduction
Vowels

- A 'and'; is used only if the two terms are in a common semantic sphere, such as gér-â abád 'compound', lit. 'borne and courtyard' (see RSE 16 (1960), 26); perhaps also in Amharic expressions such as isêkà-âsadák 'following the bed of the river', lit. 'river-and-river'; see Cohen, Now. di 97; see also ayâ, below.

1 'yes'; from Ga. j 'yes, certainly!'

abá 'elder brother, form of address to the father or to an older brother or to a male person that is older than the speaker, any young man acting as 'brother' to the bride during the wedding ceremonies'; gér abá 'husband', lit. 'the man of my house' (see gér);

abá malá 'inner-in-law', lit. 'the wife of the elder brother' (see malá);

abá gá 'boss' (see gá);

abád abá 'a certain man' (see abád);

Amh. abádøyøk 'big brother', uncles (Cohen, Tadhl et. langues amharique, p. 103); in Cushitic: Hâd, abádøyøk 'brother'; Ga. abá 'father, person'; see also abáyø, abádyø, below.

abó, exclamation of embarrassment or of boredom.

ób 'disgrace'; from Ar. a; see also aššá, below.

âbo 'small spear'; Amh. abá; from Cushitic: Ga. âbo, Sam. âbo, Al. âbo, Hâd. âbo, âbo.

âb 'tcar' (n);


abá 'male, husband, courageous brave hero, bold';

Z. ēbâ 'male', S. W. ēbâ 'brave'; undoubtedly related to the Semitic root 'father'. For the ending -âf, cf. also Har. aššá 'woman'.

abád 'never'; see abádan, below.

abád, see abá, below.

abád 'worshipper'; from Ar. aššá; see also aššá, below.

abádan 'never'; from Ar. aššád; see also aššá, above.

abáyø 'kind of cloth'; Amh. aššáfè, Ga. aššáfè; probably from South Arabian âbā gi's 'cloth bearing the imprint of a goat or kid' (R. H. Schweri, in BSOAS 19 (1957), p. 230).

abála 'refuse'; Ancient Har, aššála; probably from Síd, aššalà (Cen.) 'mud', rather than connected with Amh. abála 'chees' (Cerulli 239) for which see aššála, below.

abályø (the fourth period of the ñlây-season); from Ar. al-balâyø (see Hommel 600, and mannâl, below).

abár 'famine'; probably connected with 's dry'; G. ôdà 'be dry', Te. 'sâra, Ga. sâra 'dry season'; perhaps also Tâs, aššâ 'be meager'; in Cushitic: Ga, sâra 'famine', Sâm. sâ Ø 'dryness, famine', Bîl. aššâ 'dryness',

abâra âsa 'investigative, determine'; from Ar. aššâra 'interpret';

abássâ 'trouble, misfortune'; Amh. abássâ 'trouble', is a meaning derived from G. Âdë 'abássâ 'sin', abássâ 'debt, sin'.

abâs 'whey',

abasem 'circumcision';

abasem dàfà 'circumcision' (Cerulli 239 has kakàmm dafà).
abli 'relatives';
"abli-abli" relatives by friendship (see abli);
"abli abli" abli 'blood relatives', lit. 'relatives of body and flesh' (see abli-
"gwaq);
"wetk deh abli" relatives on the father's side,' lit. 'relatives of the side of the head' (see verbs, gwaq);
"wetk deh abli" relatives on the mother's side, lit.'relatives of the side of the foot' (see verbs, gwaq);
"abli-abli" 'relationship';
from Ar.'ah' family'.

abmarka 'nominal';
In a form with metathesis of 'Ambara'; explained by folk etymology as: 'the sight (moor) of him makes you say abli'.

abru kata 'butterfly';
lit. 'the book of the Ambara' (see abruka, abruka).

"abru-be" behind, in the back';
"abru-te" behind';
"abru abra" abra 'delay';
"abru abru next year' (see abru);
"abruza so then', composed of abru-te (suffix pronoun of the 3rd person sg. n) + n (enclitic);
see also athara; from the Semitic root *ab-[b]-ut';
In the Ethiopic Te, be behind', Z. Ḏ-rād-ā-mu 'after', S. W. "er. The other Ethiopian languages use the root āhir, e.g., see also athara, and bāhir, etc., below. For Akkadian
ra-ma (without initial), see J. Levy, Die Welt der Orientals 1 (1959), 119.

abakhi 'something, anything, nothing (with negative verb);'
for abru (1) 'one thing' with assimilation of to t (see abru).

abhi 'younger brother';
"abhi abhi" 'younger brother, above';

alít 'dynesty';
Amb. ahi...
The image contains a page from a document in a language that appears to be Sinhala. The text is not legible, but it seems to be discussing the use of wood and possibly other materials. The page number is 28, and it appears to be part of a larger body of text, possibly an article or a book. Without clearer visibility, it's challenging to provide a detailed transcription or translation.
the boys and girls (each one within his or her fraternity and sorority) to celebrate the fortieths of Aarav;
Amh. aawiisța, from the root wj, *awj 'go out'; see afj, above.
afj 'courage';
Lit. 'do not fear'; see afj, below.
afjbara 'delay, postpone, stay behind, to last, be last, be late';
afjbara 'last, at last, at the end, later, after, afterwards';
afjbara-X 'so then';
afjbara-x time in the afternoon between four and six (see afj); see afjbara.
afjå 'sees (mainly of beer)';
Sem. Ar. (Djafnas) afsi, hajj 'coffee grounds', classical Ar. ahs 'waste';
Ethiopic: Tns. afidâ, Te. aifsì, afitâ, Amh. afidâ; also in Cushitic: Ga. aifsì, Kam. afitâ, Sid. afitâ.
afitâ axle (consisting of high jumps);
from Ga. aifsì.
afitây 'cheater';
active participle of afitâyâa 'deceive', see below.
afitâyâa 'ball of rubber, game of ball';
see also afitâyâa. For the ending -afj, cf. also anakád 'ball of cloth'; below; it is to be compared perhaps with Ms. C. G. En. W. Amh. ajas 'ball', A. kas, Z. kas, Ang. akâd; unlike the ending is not encountered in names of games (see afitâyâa).
afjâ 'set tree';
from Ar. afjâa.
afjâ 'kind of bean';
afjâwq 'chicken';
from aajjâwq 'cock' (see aajjâwq);
afjâwq 'hun' (see aajjâwq);
kefât aajjâwq 'wild hen, parturient', 'hen of the field' (see above);
lâwq aajjâwq 'cock who crowes and wakes up people' (see llawq);
perhaps to be connected with Z. enâd 'chicken'; S. Enâdâ, W. lanâd, and borrowed from Cushitic: Ga. aajjâq, Qâb. (Tayâhâqta), Kam. anâdâqta-ia. Possibly the Har. noun is rather to be compared with Ar. of Maghreb aajjâq.
afitâyâa, afitâyâa 'inform';
tâbajê 'be known';
see afa 'know', above.
afitâs 'place, part, group, space';
afitâs 'instead';
afitâs a fitâs 'somewhere, together' (see afjad);
afjâs a fitâs 'everywhere' (see afjad);
afitâs afis 'he deserves it', Lit. 'it is his place';
afis a fitâs 'who is of age, mature', Lit. 'who reached the place' (see afjad);
afitâs afis 'reach the destination, reach the climax' (see afis);
afitâs afis 'reached the destination';
tâbajê afis 'reached the destination, reached the climax';
Lit. 'who made a hole outside of the (appropriate) place' (see afis);
South Amh. asâ, W. as, S. Gái, En. En. afis; perhaps from Ga. asâ 'place'.
A fitâs 'bone';
awy aj 'bone of the thigh' (see awy);
awjâ as 'animal', Lit. 'bone of the spine' (see awjâ);
afijâ 'clavicle', Lit. 'the suspended bone' (see afjad);
Sem. Heb. ajjâ 'bone';
Ethiopic: G. ayjâwq, Te. ayjâ, Tns. ayjâwq, Tns. ajjâ, Gaf. ayjâwq, Ang. ayjâwq, En. ayjâwq, Ed. ayjâwq;
Hàr. as is derived from ajjâ 'with jujubes' with disappearance of aw > as > zero, for which see p. 4.
afjâ 'aill';
afjâ as 'be hamsed';
afajâ as 'be hamsed';
in connection with aj 'bone'.
For the development of meanings, cf.
Hàr. ajjâ 'bone', Ad-'apéd 'be himself', Lit. 'with his bone, person'.
afjâb 'strange';
Amh. ab, explanation of administration; from the Geez root aj 'be strange'.
afjajïfà 'finger';
afitâyâa a fitâyâa 'big toe' (see afitâyâa);
afjajâfî 'little finger' (see afitâyâa);
Sem. Heb. ajjâfî 'finger';
afjajê 'away';
aw aj a fitâs 'chatter, shout at one another';
aw 'loud voice';
aaw 'about' (n).
awinum 'or, or else, but also'; see aw 'or', above.

(a)Léwa, at(a)Léwa 'inform';
see dpa 'now', above.

ąwti 'about' (n);
see ań ąsá, above.

awtobú 'abstain';
from ańóbú.

ąy 'mother';
ąs used in address;
ąs áy 'parents', lit. 'father and mother' (see ásá);
ąs ásá 'stepbrother', lit. 'son of mother
(from a different father)'; see ásá;
ákádá ąy 'wife', lit. 'the mother of my
children' (see ásá);
ąy ąkájá ąsá 'wife' (expression used by
friends), lit. 'mother pilgrim' (see ákájá);
ąsá 'women';
áká ąsáá ń slájá 'naked', lit. 'the state
in which his mother bore him' (see ń slájá);
áká ęy ąsáá 'orphan', lit. 'who has
no parents' (see ęy).

Z. ąy 'mother';
from Cushií: Wul.
Zula ayn (Cerulli 258); also in Ga. ayn
'mother', Som. áy 'step-mother'.

ąy 'which';
ąy qámin 'how much?' (in quantity),
how much?' (see qámin);
Ser. As. ałć 'which';
Ethiopic: G. ÁP 'aş';
Tana. 'ąy qámin-ay', N. ąy, ą.
ayá, Z. aye, Ed. aye, W. aye.

ąya 'Koranic verse';
from ańya.

ąyáil 'select';
from Ar. ąyáil; see also ęń.

ąyálin 'fragrant plant';
Amh. ayálin.

ąylinder 'where?';
ąylinder 'where?', whence? from where?';
from ąy 'which?' and -e; see ąy, áy.

ąyukú 'how?';
lit. 'like which?', composed of ąy 'which'
and ąyukú 'as, like';
ąyukú-ąy 'how?', composed of ąyukú and
the postposition -ąy 'with';
ąyukú ąy 'indeed', certainly';
Z. ayn 'how?', S. ayná-ąy; see ąyná-ąy,
below.

ąyám 'day' (twenty-four hours);
ąyám ála 'fix a day';

áláj álú 'Sunday' (see álájá);
áláj ąsá 'daily';
from Ar. ąsáy ąm, pl. of ąsáy.

ąyáná 'best time of life';
ąyáná 'lucky';
Č. E. ańa 'lucky power', En. ańa;
Ga. ańa, Ed. ańa; A. Mv. ańa, M. S. W. ańa;
from Cushií: Ga.
ąńaá, Som. ańa, Ksm. Qáb. ańaá.

ąnàk, kind, quality';
ąnàk-ąnym 'green-like', bály ańaá 'dog-
like';
ąnàk ąsáá 'various' (see ąnàká);
from Ar. ąńaá.

ąnym 'grape';
ąnym ąńaá 'wine', lit. 'tree of grape'
(see ąńaá);
from Ar. ąńaá; also in Cushií: Ga.
ąńaá, Am. ańaá, Som. ańaá.

ąyaró 'brown';

ąyanáá 'fox, jackal';
Z. ąyanáá.

ąyó 'be, that';
ąyó 'be, that';
ąyó-ą 'there'; (see ą);
ąyó-ąy 'that', lit. 'like that' (see ą);
ąyó-ąy-ąy-ąy 'so also, likewise' (see ą-ą-
ąy);
ąyó-ąy-ąy-ąy-ąy 'so also, likewise', for
ąyó-ąy-ąy-ąy-ąy as.

the forms ańa, ańa are composed of ań
and -a (suffixed pronoun of the 3rd
d person, masculine), -er (suffixed pro-
noun of the 3rd person, feminine). For
ań, see Cohen, Éthiop 168; Cerulli 79.
Also see ań Daysi, ańa.

be 'with, from, by, of, in, on, at, than, rather';
Semitic and Ethiopic ę 'with'; for the
meaning 'from, of, from', of Epigraphic
Sudan Ar. bá.

bá 'enter, go in, interfere, mediate, set
(sun)';
be 'he understands', lit. 'it enters to
him';
be 'he controls' (see ę);
be 'he controls');
Lit. 'where the sun sets' (see ę); See ęs,
som Á, from Cerulli ąşá is doubtful.

báđ country, land';
báđ ąwú 'native', lit. 'a man of the
country' (see ąwú);
sálídá 'strange country', lit. 'which (ą)
is not (ą) the country (sálídá)';
S. báđ; from Cushií: Kam. Qáb. Al.
báđá, Síd. ąwú, Al. báđá, Littmann, ZS. 1,
19, derived it from Ar. bá'ád 'country';
Báddá 'highland';
Z. Báddá; from Cushií: Go. bádá,
Qab. báddá-sa, Tem. Al. báddá-a.

báđá 'rump (of animal)';
báda 'man who has the power of casting
the evil eye';
bāllāla *get spoiled*;
abāllāla *spoil, waste*;
udū abāllāla *not fulfill the promise* (see abūllāla);
dīwār abāllāla *embarrass the money* (see dīwār).
bāllāla* 'dis度te life'!
Te. bāllāla 'lose its color', Taa. (Tai) bāllāřā; also in Ga. banul 'be spoiled', bālā- 'be destroyed, spoil'.
bālāla 'hurry, be in a hurry'; probably Taa. bāllāřa 'fly'.
bāllāla *china cups used for tea*; perhaps from *bādāre or bāra* with distillation of liquids and to be compared with Amh. bārre, *decanter*. Amh. bāllāla. For the origin of this root and the form of this root in the Ethic and Arabic dialects, see Brockelman, Grundzüge i, p. 270, and finally, below. bāllālam *appointment*;
abāllāla 'give an appointment'; from Cushtic: Ga. bāllālam, Som. bāllēem.
bilis *who is not a slave*; from Cushtic: Ga. bilīs.
bōlīs *police*; from police; see also pōlīs.
bōlīth *worthless*;
bōlu-bē 'in vain, gratis, for nothing'; abūllāla 'spoil';
(from spoken Arabic bōlīth 'gratia', from bōlu-bē 'without a thing'; also in Amh. kābāllālam).
[bōlīth] *different, separate*; probably in connection with Amh. bāllālam 'cut', Ar. baṣa'la 'cut, separate'; see also abulīth (cidīlīth).
bolt *temple [part of face]*.
bāllāta *cheat, be cunning, fool*; bōlu 'coming, shrewd';
billow 'prisms for decoration';
Ethiopic bōlīth; bōlu 'glass', Ar. başāmīr, bālālā; see on this word C. Brockelman, Lexicon, p. 78, under bōlīth, and bōlīth, above.
bōlu-bā 'misfortune';
from Ar. bōlu-bayyā.

-bayyā *without, except, unless*; see also bāllāla, above.
būm bāyā *explore*;
bīmre 'mosquito causing malaria, malaria'; Coroll. 260 translates it by *lewer*; from Cushtic: Ga. bīmre, Kam. Al. bīmre, Had. bīmre, bīmre; bīmre sem 'running water in the house' (see mīr).
(from a Western language (such as French pompes or Italian pompous) through Arabic.
būmla *kind of woman's dress*; probably from the city of Bombay in India whence the cloth is imported.
bāllānīn *moxing*;
from Ar. bāllānīn 'adam'.
bon *tuner*;
from Som. bōnī, name of a tribe whose profession is tanning; Leb. 444 gives 'hun-tre'; the professions of hunter and of tanner are often executed by the same social class. Burton (see Leb. 544) gives bangkolol.
būm 'coffee';
from Ga. būm 'roasted coffee with butter used for religious purposes on the 27th of Ramadan approaching the end of the fast' (see gūs);
būm bōlu 'coffee grain' (see fūr);
bān gānum 'coffee made from the bean' (see gānum);
bān rāfi' 'roasted coffee grounds' (see rāfī);
bān rūi 'niddle finger', lit. 'chief of coffee', see rūi (cf. also Ga. bōlu 'third finger', lit. 'chief'; Amh. lēbu fat 'forefinger', lit. 'chief finger');
bān māqīn 'molar for coffee' (see māqīn);
bān gānum 'take a mouthful of roasted coffee grain' (see gānum);
from Ar. būm 'coffee'; see also bāsīn, below. On beans, see Landberg, Engradia sur les dialectes de l'Arabie méridionale. 11 Dafjin, pp. 1045 ff.
būnnī *who is of coffee color*;
from Ar. būnnī; see also bāsīn, above.
bandirā 'city';
bandirā 'city of city';
bandirā 'city of city';
from Ar. bandirā, of Persian origin (bandirār); cf. also Amh. mādira. For the Arabic dialects, see Leb. Lex. Sog. 88, under bādālum.

bandirā *bag*;
from Italian bandiera.
bāna *be sprinkled*;
abāna 'sprinkle with salt, pepper, etc.';
from abāna 'sprinkle with salt, pepper, etc.'.
Amh. bāna 'fly here and there (dust, smoke)', bow alā id. (Coroll. 340). Taa. bānām 'sprinkles'; also in Cushtic: Had. bīmre, Amh. bānām 'scatter', below.
bānāmīn *width of finger*;
from Arabic (Dafjān, Aden) abanāmīn; in Yemen it is used as a measure of length (E. Ross, L'Arabo-Ethiopico 5, p. 133).
bānāmīn *bulider*;
from Ar. bānāmīn 'distant from'.
buntur *marble-sanded dough of wheat flour fried and dipped in honey*.
būnīsia *structure, building*;
from Ar. būnīsīyā.
bufū-bē mālaabișa 'box someone'; lit. 'hit with the fist';
from Italian pagno; for mālaabi, see below.
būfebī bāsī 'scatter';
see bānāmīn 'be sprinkled';
below.
būfebī bāsī 'scattered';
from Ar. bāsīn 'bag'.
būfebī bāsī 'scattered';
from Ga. bāsīn; L. Ricci in SSE 17 (1965), 165, compares Amh. abāsī 'bēlum'.
būfebī bāsī 'be sprinkled', above.
būf bāsī 'chaff';
from Ga. būf; L. Ricci in SSE 17 (1965), 165, compares Amh. abīb bēlum'.
būfebī bāsī 'be sprinkled with something, be limited';
abāsī 'terminate, stop doing something', lit. 'consider as sufficient';
G. būfebī bāsī 'be sufficient', Taa. bāsī, Amh. Gamsung.
bōlu bīdī 'be evacuated in war time';
probably lit. 'he went into refuge, flight', from Ga. bōlu 'flight, escape'.
bōlu bāyā 'appear suddenly';
bāsī 'sudden appearance';
Amh. bāsī alā, Gurr. bāsī = verb 'to say', Te. bāsī bīla 'appear lifting the head'; probably related to G. bāsī bōlu 'open the mouth'. Heb. bāsī 'apart'.
bōlu 'this kind of bamboo, bride's quarters (it consists of bamboo canes placed between the bride's and the bridegroom's section of the house), botchery' (probably because the shop was made of bamboo);
bāsī gālam 'bamboo serving for writing' (see gālam).
bāznā — bidāyā
bāhrār ‘mark on skin left by a blow’; also bāhrār.
burtuxān ‘orange’; Amh. burtukan; an alternation of ‘Portuguese’
bīrū ‘honeyed water’; bīrū ḍahī ‘honeyed water’
for this root in Cushiitic, see Cerali 413. See also bīrū ḍahī, bīrū ḍahī, above.
barī ‘black cockroach’
barī ḍahī ‘scintillate, shimmer, appear
brightly colored’; see bīrū ḍahī, above.
bārāqā ‘design, decorate’
barī ḍahī ‘be beautified, be decorated’; barū ‘decorated’
māłāhrā ‘shiny appearance’; is undoubtedly in connection with bārāq ‘lighting’; barī ḍahī ‘scintillate’ (see below), that is, ‘make shine or appear in colors’
bārīq ‘lighting’
Sed. Heb. bārē; Ethiopic: G. ṣōq qulā ṣháqal, Abū ṣhāqal, Amh. bārēq, Tna. bārēq, Te. bārēq, A. M. M. ṣhāqal, Z. ṣhāqal, Go. bārē; Ed. ṣhār; see also bīrū ḍahī, below.
bīrūq bāyā ‘scintillate’; bīrūq bāyā ‘scintillate, flash (lightning), shimmer, appear in bright colors’
from the root of bārāq ‘lighting’, see above; all also be ṣhāqal-m ‘scintillate’, C. ṣhāqal-n, A. ṣhāqal-n, En. ṣhāqal-n.
baruqa ‘spring’; Z. ṣhāqal; from Cushitic: Som. Ga. baruq ‘spring’; perhaps related to Ms. ṣūfî, W. ṣūfî, Qavl. ṣūfî; Had. ṣūfî.
binjar ‘dumbfounded’; in Ga. jarjar means ‘humid ḍāt that is not yet ripe’.
bārāq bāyā ḍahī (v.); abū bāwā ‘be free and independent (i. e. a young boy reaching the age of puberty?)’;
barī ‘black cockroach’
barī ḍahī ‘scintillate, shimmer, appear in bright colors’; see bīrū ḍahī, above.
bārāq ‘kind of leprosy’; bārāqat ‘leper’
from Am. barūq ‘leprosy’.
bārāq ‘be abolished’;
(abū) bāwā ‘proclaim, abolish the effect of something (i. e. a medicine abolishing the effects of another medicine, or contact with a woman abolishing the effect of the ablution)’;
miṣa bāwā ‘be discouraged’ (see miṣa);
is probably connected with Gur. ṭēs ‘demolish’; M. Go. ṭēs ‘demolish’; related perhaps to Ethiopic ṭēs ‘demolish’;
baruqa ‘kind of white earth serving to whitewash the wood of the writing tablet’;
baruqa aṣā ‘paint with the white earth’;
from Cushitic: Ga. baruq.
bārī ‘stick’;
bīrī ḍāt ‘game consisting of fighting with sticks’;
bīrī ḍāt aṣā ‘fight with sticks’;
āšā bāwā ‘haft of spear’ (see āšā); ād bāw ‘spear’, lit. ‘the stick of the throwing field’ (see ād);
barī ḍahī ‘place in the house where one puts the stick’ (see barī);
baqī ḍahī ‘who carries a stick’ (see ḍahī);
Gat. bāw ‘stick’; S. W. Z. bār ‘represents a root with metathesis in relation to G. ṣēfī ‘bār’; Tna. ṣēfī, Amh. A. ṣēfī, Arg.  ṣēfī; also in Sidamo: Al. ṣēfī, barī.
brit ‘iron, metal’;
Ethiopic ḍār ‘iron, rifle’, Cerali 414;
bašā ‘be ripe, be cooked well’;
abū bāwā ‘cool, better’ (lit. ‘make someone cool’);
dāqā abū bāwā ‘study this lesson’ (see dāqā);
abīsā abū bāwā ‘take the responsibility for making the necessary preparations for a food festivity, cook and
prepare everything’ (see bīsā);
waqī barū ‘who studies the Koran’ (see waqī);
baruq ‘ripe’;
baruq ḍahī ‘dark yellow’, lit. ‘cooked or ripe yellow’ (see baruq);
bīsā ‘fruit’;
baruqa ‘dream’ (n.);
baruqi ḍahī ‘dream’ (v.);
Ethiopic: Go. ṭēs ‘dream’, Ms. S. W. Z. ṭēs, C. Šunna, M. Go. Go. ṭēs, C. Šunna, M. Šunna, A. ṭēs, Go. Šunna; also see bīsā ‘fruit’, above.
baruq ḍahī ‘dark yellow’;
lit. ‘cooked or ripe yellow’; see baruq ‘be ripe’, baruq ‘yellow’.
bēsā ‘thick forest’;
from Ga. ṣāqā.
bāsār ‘meat’;
Bēsā bāsā ‘beef’; meat taken from three different places of the animal’ (see BES 7, 85), lit. ‘the three meats’ (see ḍāqā);
waqī bāsā ‘tastful meat’ (see ḍāqā);
bīsā ḍahī ‘spleen’; also in Cushitic: Ga. bīsā ‘spleen’
lied: ‘blood relatives’, lit. ‘relatives of body and flesh’ (see ḍāqā);
baqī ḍahī ṣāq ‘juice of meat’ (see ṣāq);
bīsā ‘be preferred’;
abīsā ‘prefer’;
baqī ḍahī ‘lemon’ (see ṣāq);
baqī bāsā ‘all kinds of fruit’ (see bāsā);
from Ga. ṣāq ‘fruit’ that probably goes back to Sem.  ṣāq ‘be ripe’ (see ḍāqā, below).
baqī ḍahī ‘bicycle’;
from French bicyclette.
baqī bāsā ‘beer’;
see bāsā;
see bāsā.
baqī ḍahī ‘be ripe, be cooked well’;
abīsā ‘cool, better’ (lit. ‘make someone cool’);
dāqā abīsā ‘study this lesson’ (see dāqā);
abīsā ḍahī ‘take the responsibility for making the necessary preparations for a food festivity, cook and
prepare everything’ (see bīsā);
wāqī bāsā ‘who studies the Koran’ (see waqī);
baruq ḍahī ‘ripe’;
baruq ḍahī ‘dark yellow’, lit. ‘cooked or ripe yellow’ (see baruq);
bīsā ‘fruit’;
baruqa ‘dream’ (n.);
baruqi ḍahī ‘dream’ (v.);
Ethiopic: Go. ṭēs ‘dream’, Ms. S. W. Z. ṭēs, C. Šunna, M. Go. Go. ṭēs, C. Šunna, M. Šunna, A. ṭēs, Go. Šunna; also see bīsā ‘fruit’, above.
baruq ḍahī ‘dark yellow’;
lit. ‘cooked or ripe yellow’; see baruq ‘be ripe’, baruq ‘yellow’.
bāsā ‘thick forest’;
from Ga. ṣāqā.
baruq ‘meat’;
Bēsā bāsā ‘beef’; meat taken from three different places of the animal’ (see BES 7, 85), lit. ‘the three meats’ (see ḍāqā);
waqī bāsā ‘tastful meat’ (see ḍāqā);
bīsā ‘be preferred’;
abīsā ‘prefer’;
baqī ḍahī ‘lemon’ (see ṣāq);
baqī bāsā ‘all kinds of fruit’ (see bāsā);
from Ga. ṣāq ‘fruit’ that probably goes back to Sem.  ṣāq ‘be ripe’ (see ḍāqā, below).
baqī ḍahī ‘bicycle’;
from French bicyclette.
baqī bāsā ‘beer’;
see bāsā;
see bāsā.
būša - biūs

būša - 'chewing gum coming from the (būšos) tree';
būša smaži small basket for chewing gum (see smaller);
probably from Ga. būšos 'juice'.
būš 'ork, stopper';
būš debūšas 'block up the opening of a bottle' (see sidūnas);
Ambh. būš 'ork'; also in Ga. budhi; perhaps from French 'bouchon'.
būšas 'much' (mainly used by children);
Ambh. būšād, probably from Ga. būšād; perhaps in connection with Ar. (Aden) bād, or with Dafīna bādī 'much, many'.
būšās 'become watery, become diluted (f. in, inik);'
abūšās 'dilute'.
(ab)īšnas 'twist two threads between the palm of the hands';
for this form of the verb, see Lobsang, Verb, p. 70.
būšāga 'be soaked, become wet, be drenched by rain';
abūšāga 'soak';
būšāga 'slıg' 'kind of sweet dish made with flour', lit. 'it soaks the chǐn' (see sălān);
S. W. būs 'fresh (leaves)'; for the meanings 'wet: fresh', cf. Ambh. būsā, E. nia, both meaning 'wet' and 'fresh'.
būšāga 'stem of sorghum when it does not have a sweet taste';
from Ga. būsā.
būšas 'good news';
from Ar. būšā.
būša 'left';
abūša 'left-handed';
from Chchinic: Ga. būs 'left', Dar. būsā, Som. būsā.
būša 'scatter';
(b)īšnas 'be scattered';
(ab)īšnas 'disperser;'
Tsa. Ambh. būšād 'scatter', Arg. būšās, Go. mūšān(w), Gaz. A. mūšān(w), S. būsā, W. būsā, Z. būsād; passed into Chchinic: Ga. būšas(s)w.
būšās 'dispersed';
see lētāna, above.
bēčkānas 'church';
for Ethiopic bēčkān 'house of the Christians'.

būša 'wear old cloth';
būšas 'small and circular thing, small earing, small basket, small loaf of bread';
senē būšu 'loaf of eat' (see senē);
probably from Ga. būša.
būšu 'fair, value, cost, price';
būsā 'transact business';
būsās 'business transaction';
from Ar. bāsāy.
bāya 'say, name';
alla bāya gīr 'if God will', lit. 'if God says' (see alla, gīr);
yəi-ə (followed by a verb) 'gradually';
G. əli̇b bālā;
Tsa. bālā, Te. bālā, Ambh. əlā (with loss of ə), Č. E. əbād, Ed. Č. bālā, M. bālā, B. bālā, G. bālā, G. A. bālā(n), S. bālā, for Soqotri bāl, see Lobsang, JAOS 63, 12; see also bālā(s), below, and bāyā, above.
bāya 'work, work';
perhaps lit. 'cloth of the bāyā'; the word bāyā taken from English bōyā.
bāyā 'kind of wild pig';
Z. bōyā, from Chchinic: Ga. bōyā, Dar. bōyā.
bāyā̄g season of the year from the 2nd of March to the 1st of June';
it has the following seven periods: mašPEAR, bāyā̄gālālā, afūsākjī, afūsājān,
waqāw, yudāw, bāgās, probably Ambh. bāyā 'dry season'; M. Go. bē, M. āhāg designates the rainy season.
(b)īn 'beet';
(b)īn 'because of';
verbal noun of bāyā, bāyās (see above).
bāzāhā 'be abundant, abound, be frequent, be numerous, increase (inr.)';
abāsā 'augment, overdo';
bāsā 'gīr at the most' (see gīr);
bāsā 'abundance';
bāsāg 'mucht, many, abundant';
asām, majūrty, most, mostly (see sahā);
ysāhā 'most';
ysāhā 'the majority' (see yysāhā).

bāyā in bāyā ḏu ḏu 'inga of man';
fiṣa ḏu ḏu 'kind of women's dress' (see fiṣa);
kūmārābā 'elbow';
salām bāyā 'visitor' (see salām);
most probably an active participle of bāyā (see below).
bāyā 'value, cost, price';
bāyā 'transact business';
bāyās 'business transaction';
from Ar. bāsāy.

bāyā 'say, name';
alla bāya gīr 'if God will', lit. 'if God says' (see alla, gīr);
yəi-ə (followed by a verb) 'gradually';
G. əli̇b bālā;
Tsa. bālā, Te. bālā, Ambh. əlā (with loss of ə), Č. E. əbād, Ed. Č. bālā, M. bālā, B. bālā, G. bālā, G. A. bālā(n), S. bālā, for Soqotri bāl, see Lobsang, JAOS 63, 12; see also bālā(s), below, and bāyā, above.
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bāsāg 'mucht, many, abundant';
asām, majūrty, most, mostly (see sahā);
ysāhā 'most';
ysāhā 'the majority' (see yysāhā).
čīqāy — dābālā

dābālā 'unit, connect, bring together two persons or things';

tādābālā 'join';

tādābālā 'participate, join one another, be united with one another, interphere';
aččā tādābālā 'join the neighbors' association' (see tādābālā);
mīrā tādābālā 'join the mīrā-association of the girls' (see mīrā);
gēl tādābālā 'join the girls' association' (see gēl);
dībā 'meeting place, square';

bārī tādābālā 'a square in Hūrāz where four roads meet', for bārūt dībā (see bārūt);
dībā 'in addition, moreover' (lit. 'add', imperative of dībālā);
dībāyā 'addition, supplementary object given by the merchant to the buyer';
mādābāyā 'meeting point, center';

Ar. dābala 'unit', Soqotri dībā; Ethiopic: G. tāfindātā tādābālā 'be united', Te. dābālā, Tn. dābala, Amb. dābālā 'young animal', the 'of which would be palatalized in Hūrāz and Zway (see p. 5); also in Cushitic: Soq. 'calf', Ga. dībālā 'male calf'.

dībāyā 'addition, supplementary object given by the merchant to the buyer', see above.

dīlā 'ground, land, floor, surface'; S. dīlā 'earth', W. dīlā; probably from Ga. dīlā, Cushitic: dīlā 'jump around'.

dūbbālā 'small finger ring(s) worn above and below the main finger ring' from Ar. dūbā, pl. dūbbālā 'ring'.

dūbbālā 'jump around';

dībālā 'dance jumping rhythmically, jump around happily';
dībālā ṛāgā 'dance jumping rhythmically' (see ṛāgā);
dībālā wārdā 'participate in the dancing, lit. 'go down for the dancing' (see wārdā); probably from Cushitic: Ga. dībālā 'jump around'.

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the basic meaning is perhaps that of immersing and the root could then be compared with the preceding dābālā 'hide' (see above).

dībālā, in dābālā dābālā 'full of patches', lit. 'patches and patches'; see dītā 'embrace', below.

dībēt 'ink made of local products';

dībēt gēr 'inkpot', lit. 'container (house) of ink' (see gēr);
dībēt galám 'writing utensils', lit. 'ink and writing reed' (see galám); from Ar. dābālā 'inkpot'; for its Italian origin, see Franchet 247; also in Ga. dībāt.

dābālā 'female calf, heifer'; S. W. sābāy; probably to be compared with Dar. dābālā; cf. perhaps also G. dābālā 'be-goad'; Te. dābēla, Tn. dābēla, Amb. dābēlā 'young animal', the 'of which would be palatalized in Hūrāz and Zway (see p. 5); also in Cushitic: Soq. 'calf', Ga. dībālā 'male calf'.

the meaning of 'luxury' is derived from that of 'shade > shelter';

'hey he grew up in luxury' (see śēga).

Sem. gēlā: Heb. gēl, Ar. gīl; Ethiopic: G. tāfindātā tādābālā 'be united', Te. dābālā, Tn. dābālā; Amh. ṛājā, ṛājē, A. ṛāji, ṛājā, Ms. ṛějē; C. E. Ed. ṛējē, En. ṛējē, Ms. ṛējē, S. Ed. ṛējē, W. Ed. ṛējē, Ms. ṛējē, Z. ṛējē. This Semitic root was probably borrowed by Galla (pass with palatalization of f) and it is this form that passed into Har. and Z. (rījē). For the forms with palatalized l, see p. 3.

-dē 'to, toward'; is used with various elements: thus yāde 'where?', yāde 'there', azzē-dē 'there', ēdē 'here';

-dālē 'to, toward';

Littmann ZA 33. p. 110, connects it with G. dībā 'on'; it is probably rather a Cushitic element, such as Bil. dē 'with, from, to'.

dībāfā 'become weak';

dībā 'weak'; from Ar. dīfā.

dībām 'always';

dībām-zom 'always';

dībām mēšē 'every night' (see mēšē); from Ar. dībām.

dāwā 'legal case'; from Ar. dāwa.

dābbā 'raised ground';

dābbā, dībātīt 'stupid';

probably in connection with dābānātā 'stupid' (see below).

dābbā 'bread made of wheat flour';


dibīt 'dignity, majestic appearance';

probably connected with Ga. dibīt 'paint', dibīt 'anion, adorn';

dubbā 'pumpkin';

from Ar. dūbā; also in Ga. dūbā.

dubbūččō 'bread mixed with pepper and salt and made round like a ball';

from Ga. dubbūččo, dubbūččo.

dābālā 'add, put together, include';

Ethiopic: dābā; perhaps from Ar. dābā; also in Ga. ḍaṣa, Qab. ḍaṣa.

čīqāy 'egg of the house';

Junnum-be čīqāy dīyē 'he splits hair', lit. 'take out the egg of a house from the armbrīdā' (which is a very difficult thing to do); see junnum, āmā.

čīr 'cliff, precipice, hole in the ground'; from āla-cīrī';

perhaps from Som. čar; for Som. čīr; for Har. čīr, čīr = čūm. čīrā 'removes the skin from the meat'; is perhaps a bilateral form of the root čāvāra, see above.

cūvāra 'water made of the hair of the tail, snare for small birds';

even came to mean 'snare' because it is made of the hair of the tail; Tn. Amb. Arg. Čāvāra čūvāra 'tail', Č. E. M. Ms. Go. A. S. W. čūvāra 'fly killer'; probably from Cushitic: Ga. čūvāra, Qab. čūvāra, Aw. čūvāra, Kham. čūvāra.

čūvāra 'light of moon';

Amb. Arg. čūvāra čūvāra 'moon', Ga. čūvāra, Ms. čūvāra, C. čūvāra 'light of moon', Ed. čūvāra, E. Ms. čūvāra, En. čūvāra; also in Cushitic: Bel. čūvāra.

čārgā 'small rag';

G. čārgā čārgā, Tn. čārgā, Te. čārgāyay, Amb. Arg. čārgā, čārgā; also in Cushitic: Kam. čārgā, Qab. čārgā.

(čāvāra) 'hold someone tight at the neck so as to choke the person'.

čērē 'drabble';

from Som. dāvār (Čerulli 43).

čāt 'narcotic plant';

urā čāt 'the čāt that grows near the water supply', lit. 'the čāt of the head' (see urā);

čāt qoša 'guard for čāt' (see qoša);

čāt māqār 'small mortar for čāt' (see māqār);

see also urā čāt, urā čāt gušāma, hūsč čāt ēdācča, and hūsč čāt gušāmaa.

Ethiopic čāt; perhaps from Ar. čāt; also in Ga. čāta, Qab. čātā.
díágial 'male cat without owner roaming in the neighborhood and eating up everything'; from Cushtic: Ga. déggála, Som. dágial 'wild'.

dítbh 'gum'; from Ar. dzbá.

dídáma 'be blunt (point, edge)'; duidum 'blunt';

Tna. dámúdáma 'be blunt', Te. (d)dámúdáma, Amh. ñumúdádam, C. E. E. ñamúdádam 'blunt'; probably also C. Gt. ñumúdáma, L. ñumúdáma, Ed. ñumumá, M. ñumumá, Z. ñumáa, Ms. Go. Z. ñuldum, Amh. ñidáddamá 'be blunt'.
dídáda 'level off by pressing down, compress (i. in. ball of fiber)';

dídáda 'be pressed, be squeezed';

dídágáa 'be compressed (i. in. ball of fiber)';

from the root dág; Tna. dág-dág 'squeeze, press down', Amh. dágágágá 'squeezed, press down', A. dígágágá 'dig', W. dígágágá, G. 
c'hágágá 'crush, pound'; Sem. Heb. dag 'crush', Ar. dágga.

dág 'small drum, tambourine'; from Ar. dag, related to Heb. tap (but see Præmehul dag), perhaps connected with Ga. dibbe, Amh. dibbe, S. W. dibbe; see also Lesuan, Lex. Sqg. 121, under dóbé.

dág 'wind';

di dag 'whirlwind', lit. 'wind of spirit' (see gún);

this attitude is manifest by saying gún dag 'misfortune, lit. 'thin (light) wind' (see gún);

dág naídáa 'be affected by an evil spirit', lit. 'the wind got him' (see a-gágáa);

dág tabáa 'let the air through', lit. 'introduce the air' (see tabáa);

from Som. dág 'hurricane', also dágáa from Ar. tásan.

dídáddá báya 'rummage';

C. E. Gt. dídáddáma 'press down, squeeze together', E. M. Ed. dídáddádá, Te. dídáddáa 'boat clothes in washing', Tna. dídáddáa 'dress bread in sauce of pepper', Amh. dídáddá 'use violence'.
dídána 'block up the opening of a bottle or of a container';

Sem. Ar. dañsáa 'hide', Syriac dídána 'coffin'; Ethiopian G. 
cñáánána 'cover', Tna. dañsáa, Te. dañña, Amh. A. Go. 
dágáñánána, Z. sánná dágáñ 'deaf', lit. 'whose ear is blocked'; see also dufum, below.

dufum 'bed';

perhaps to be connected with Ethiopic suñ 'thrones' with alternance ñx. For the relation between the meanings, cf. afáa 'bed' (Amh.), 'throne' (Ga.).

dufum 'whole, a single whole';

dufum- (withsuffixproppronoun) 'all of';

duffum-so sañ 'naive', lit. 'who is in his fullness';

dufum gáñ 'naive', lit. 'a whole ground' (see gáñáa);

Tna. dáfum 'entirely, completely', Te. dáfum 'filled up', Amh. dáfum; from dáf 'cover, fill up'; see dáfána, above.

dágá 'suddenly, by accident';

the form comes the closest to Ga. dágáa,

but is probably related to Tna. Amh. M. M. Ms. Go. A. W. P. Z. dagáná 'suddenly, unexpectedly'. The derivation from uggá 'fall' (drágág < drágág < uggá) proposed by Praetorius 133 is doubtable; see also dágáa; below.

dág 'elevated ground, phase, stage';

dág módayáa 'descent', lit. 'the descending of the dagáa (see uggáda, móda);


dágá báya, dugá xána 'not be on speaking terms' (used by children);

this attitude is manifested by saying gún dagáa, also dáguláa áa.

dág 'blister';

dágá xána 'have blisters, become numb',

dágá 'mistle';

dágá 'be', 'exist', 'be mistaken, unintentionally';

dágá 'áa' 'read or recite making mistakes',

dágá aábáa 'come face to face unexpectedly';

there is perhaps a relation with dágá 'suddenly, by accident' (see above); cf. perhaps also Ga. dagá 'cheat'.

dágá 'hamidity of the wall';

dágá 'wall';

see gidáagá, below.

dáguláa áa 'push someone repeatedly with the fingers so as to provoke him'; probably in connection with dágá báya, see above.

dágálo 'kind of parasitic plant';

from Ga. dagálo.

dágálu áa 'review a lesson';

probably to be connected with the Ethiopic roog 'repeat'; G. réggáaláa,

Tna. dágálaa, Te. dágálaa, Amh. dágálaa,

dágá 'bow for carding wool';

from the root (d)ágálaa 'be bent' (see below); Amh. Ms. Go. Z. dágálaa 'bow for carding wool', Ed. dágáa; also in Cushitic: Som. déggáa, Ag. dagálaa, Sid. dágálaa.

dágálaa 'be bent';

(d)ágálaa 'bend';

dágá 'bow';

G. réggáaláa 'curved, bent'; see dágáa, above.

dágána sáa 'warn, hint at';

from Som. dágána 'warning'.

dágálaa 'make the ink concentrated by adding myrrh';

dági-wá wáddági 'friend';

is perhaps an alienation form for wáddági 'friend' (see below).

dágá 'come';

dágá 'bring';

ádáda 'have the time for doing something, be in a position to do something';

ádáda 'sunnis next Thursday', Lit. 'the Thursday that will come';

ádági 'as a result of this', lit. 'that what comes from it' (see ády);

S. Gágá 'arrive', W. Gágá, Z. Gágá, S. Gágáo 'until', W. Gágá, Z. Gágáo gi, Amh. Gágá (for which see Cohen, Novus. xl. 309);

from Sidamo: Dá, dágá, Sid. dáayi.

The derivation of Har. dága from G. réggáaláa 'bow' proposed by Littmann, ZA 33, 108, is doubtable.

dikka 'root';

dikka áddáa 'the part of the roof extending above the roof level thus forming a frame for the roof', lit. 'the olive tree used for the roof' (see dikka).

dukán 'shop';

bár 'dákán 'shop for ladens' clothes', lit. 'shop for silk' (see bár);

dukkáa dábáaláa 'trader, merchant', lit. 'the young man of the shop' (see addáláa);

dukkáa wáddági 'servant hired for the shop' (see wáddági);

from Ar. dukáán 'shop', for which see Fairnæa 188.

dák ásá 'bit on the head with a stick or stone and draw blood'.

dákáa 'dizziness';

from Ar. dákáálaa.

doxón 'elephant';

S. diákóo, W. diákóo, Amh. Ar. Gt. Z. diákóo, M. Zákóo, C. E. Gt. zákóó, L. zákóó, Ed. Go. zákóó, Ms. zákóó, from Cushitic (Carvalho 244).

-dál 'to, toward, from';

see de-; te-

wáa-dál 'from the inside' (see wáa);

gáábó-dál 'from my part' (see gáábó).

dil. dol 'victory';

dil. dál 'be victorious';

dil. sáa 'lose in battle';

from Amh. dol.

dóo 'amputated';

S. W. dísó 'lame'; also in Ga. dúsó.

dúlla 'will made of twisted rope or grass or cord';

dúlla bá 'opportunity, lit. 'who looks at the whip (to avoid the blow'); see bála; Amh. Tna. dúnla 'club'; also Ga. dúlla; see also dûlla wáddági, below.

dúlla wáddági 'awl (without hole in the middle) serving to make holes in leather for stitching purposes';

lit. 'an awl (like) a dúa', probably describing the shape of the awl as that of a dûlla (see dûlla, above); for wáddági 'awl', see below.

dálláála 'level off';

Tna. dalálaa, Amh. dalááláalá, Ms. dalááláaláalá, S. dalááláaláalá, W. Z. dalááláaláalá, M. dálááláaláaláalá.

dáldila 'bridge';


duldulá mot 'basket placed on the right wall';

see mót, mêt, below.

dálála 'work, prepare, cultivate the land';

dálála 'be tired';

dálála-b 'use is made of';

yággáy dálála 'act to the detriment of someone' (see yággáy);

dálála 'occupation, deed, action, work';
dālāša — dānqāša
dālāša ðu ‘boss’, lit. ‘the proprietor of the job’ (see Cusitic: Cusitic. dālāša quill ‘idle’ (see quill));
dīlōq ‘fatigue’;
dīlāša ‘worker’;
al-dīlāša ‘idle’, lit. ‘the not-working one’;
addālāša ‘make work’;
the derivation from G. ṭā-goal ta-dālāša ‘be courageous, violent’ proposed by Littmann, ZA 1, 45, is doubtful. The root is most probably borrowed from Ga. dālāsh ‘work’ as also suggested by Cerulli 244. Note that this verb means in Galla ‘work’ (in a general sense), not only ‘laborare la terra’ as in Cerulli 36; cf. also A. dâlâq-m ‘become worked up when possessed by a spirit’.
dālāša ‘sin, err, go astray, miss the way’;
dâli ‘deficit, sin’ (n.);
dîlāša ‘dinner’;
dîlāška ‘sinner’;
Ms. G. (b)diãlâlá(m), S. kâlûklà, W. kâlâlá, Z. dâlâ; also in Ga. dî ‘sin, offend’.
(ad) dâlâla ‘attack repeatedly’;
ôn-be addâlâqa ‘throw stones repeatedly at someone’ (see ðwā);
is perhaps to be connected with the preceding root with the meaning ‘sin against someone, commit injustice against someone’.
dâlal ‘small trader, retailer, broker’;
qomi dâlal ‘retailer who walks around with the goods without having a special place’, lit. ‘retailer of standing’ (see qâmâ);
dâlal (ð) ‘practice small trade’;
dâlalnâ (m) ‘quality of retailer, profession of retailer’;
from Ar. dâlîl ‘crier at the market, broker’; also in Ga. dâlîl ‘mediator’.
dâli ‘evidence’;
qom from Ar. dâlîl;
dulâ ‘round’;
see andâlâla, above.
dîlām ‘mistrust’;
dîlám ‘dish made of honey, butter and sesame oil’.
dîllîg ðâ ‘hit violently and produce sound’;
ðârub ðîllîg ðâ ‘hit the drum’ (see kâhobà);
Amh. dâllâq ‘hit hard’; perhaps also G. ‘addâllâq ‘move, tremble’; Tna. dalâq ‘earth quake’; perhaps also Ar. (Aden) dâllâq ‘push’;
dâlâsa ‘hurry’;
dîllîw ‘hurt’;
dâm ‘blood’;
dâm mähâb ‘light rain coming after the aroxa-feast’, lit. ‘the washing of the blood’. The rain is called thus because it washes away the blood of the animals slaughtered for the feast of aroxa; gëlî gî ðâm akûmjà ‘miner’, lit. ‘even if one cuts him blood does not come out’ (see gëlî, gî, wâløà);
Sem. and Ethiopic dâm ‘blood’.
dâmâ ‘brown, of dark color’ (man);
SE. dama, from Ga. damà.
dâmî dôs ‘honey produced by wild bees’;
from Cusitic: Kâm. dâmîmûka ‘ground bee’, Qâb. dâmîmû, Ga. damà ‘honey of the ground bee’; for ðâs ‘honey’, see below.
dîmîk ‘pick’;
from Ga. damà.
dâmâbî ‘vivacity, liveliness’;
in Ga. dâmâmou mâns ‘polite, considerate’.
dîlîmbîk ‘bright’;
see dîlîmbî, below.
dumâ ‘fat’;
dumûl-mâ sb ‘give a blow with the fist’ (see mûsâ);
from Cusitic: Go. dîmûma ‘list’; for Somalî (Isaq) wàsûq, see Cerrulli 244.
dâmô ‘hissing’;
dâmûsa ða ‘brag while in anger’;
Tna. dâmûsè ‘brag, boast’, Te. dànsa, Amh. Arg. dâmûsa; also in Cusitic: Ga. dûnsè ‘brag’.
dumâ ‘the young male relatives and friends of the husband in relation to the wife’;
perhaps from Som. dumâ ‘who marries his brother’s wife after his death’.
dâmîn ‘guardian, tribal chief’;
from Ar. dûmîn ‘guardian’; also in Ga. damîn ‘chief’.
dâmûk ‘become lively (f. in a party);’
addâmûk ‘make lively’;
Amh. dâmûk ‘be beautiful, be pretty’;
Semitic: Acc. damûka ‘be pleasing’;
Littmann ZA 25 (1911), 321–322 comments on Amh. Tna. ðuq ‘be marvellous’ with Acc. dânqâsh. Since ðuq in context becomes ðuq as in Acc. ðuqva for ðuq, A. idynûq (imperfect) for idynunu, it is possible that the root ðuq ‘be surprising, be marvelous, be splendid’ that occurs in all the Ethiopic languages (except in Geez and Tigre) is formed from a form such as idynûq (for idynûq) so that ðuq is to be identified with ðuq of Acsacidan, Harari and Ajmellì; see also dâmûka, below.
(a) dâmûka ‘demonish, destroy, annul, violate’;
dâmûk (ð) ‘be demolished’;
waštî addâmûka ‘annul the promise’ (see waštî);
hîbî addâmûka ‘violate an agreement’ (see hîbî);
ðâmûk (ð) ‘violate the regulation’ (see dûnè);
dâmûsa ‘destroyed’;
G. ṭā-goal ta-dâmûka ‘be destroyed’, G. ṭā-goal dâmûsà ‘spoil’; Tna. dâmûsè, Amh. dâmûsà (Cerrulli 244); is perhaps to be compared with Gur. *dâsâsù(m) with weakening of m (Fleisch 399); see also mûlûba, below. For a possible connection with Heb. (ml)âmg ‘be destroyed, exterminated’, see Lenski, Eth. Contributions 54.
dâmûsa ‘salary’
dâmû ‘cloud’;
G. dâmmâ dâmûma, Tna. dâmûnà, dômà, Amh. Arg. dâmûma, Go. dûnà, C. E. Gt. dûmà, Nî. dûmà, Ed. dûmà, M. Mbs. Go, A. dûnà, W. dûnà, S. dômà, Z. dûmà; also in Cusitic: Ag. damûmi, Cerrulli, Sidamo 221–222, connects these nouns with the Cusritic root um, ðum ‘be black’. For the Harari form without m, see p. 4.
din ‘belief, religion’;
from Ar. div, for its Persian origin, see Jeffersy 132; see also Landberg 2002.
din ‘slippery’;
dûnà ‘kind of drum’, lit. ‘river of sulphur’ (see zâr);
dônga — dâbî

dõqi, ñģi ‘splendid, strange, wonder’;
yônqâis ‘marvellous’, lit. ‘that which is marvellous’;
dônqâ ‘deaf’;
used as abuse; for a polite expression, see âun sà히la; 
dônqâ àsâ ‘be deaf’;
dînsî ‘dance’;
from French danse.
dànta ‘the care for something’;
dànta ñêtîla ‘careless’, lit. ‘who has no care for anything’;
dànta-m-êla, dànta ñëa-m ‘he does not care, he does not mind’, lit. ‘he has no care’, dànqonqol ‘careless’;
from Cushitic: Ga. dônqâ, Som. dâm.
dînq ‘property, wealth, possession’;
dînq (with suffixed pronouns) one’s own;
dînq ñêbîla ‘embezzle the money’ (see bàllâ); 
S. dônq, W. dônq ‘domestic animals, cattle, money’; from Sidamo: Had. dindis ‘cattle, money’.
dîzîl ‘kind of drum’;
see dzî, above.
dânîla ‘secular judge’ (n.);
from Ambh. nânsa.
dîqê-be ‘accurately’;
from Ab. bî-dî-nq ‘accurately even though the root dêq is common to Semitic and Ethiopic: Sem. dêq ‘be fine’; Ethiopic: G. âqêb ‘little, minute’, Tna. dêtêqa ‘be fine, subtle’, Amh. dîqàqì.
dîqà ‘small circular beads of glass’;
Ambh. dôqa; from Cushitic: Ga. dôqa.
duq bêya ‘arrive suddenly, arrive quickly in time, come for a moment, come-closer’;
duq ñëa ‘reach the destination, reach the climax’ (see âttàs).
dāssār ‘kind of drum’; lit. ‘river of honey’ (see vār); also dāssā ‘honeycomb filled with honey’ (see vār); dāssō te ñāya ‘kind of sweet dish’, lit. ‘dipped in honey’ (see jānpā); dāssī ‘kind of red ant’, lit. ‘that which destroys the honey’ (see jāfā); dāssār ‘kind of drum’, lit. ‘river of honey’ (see ār); Sem. Heb. dāšē ‘honey’, Ar. dāsā; Ethiopic: Ga. dāšē, Ar. dīsī, Z. perhaps in dāšē ‘dipette honey in water’. For the Harari form without ā, see p. 4.

dōsā ‘kind of drum’; lit. ‘river of honey’, for dās ār (see dās, ār).
disē ‘waterfall’; see disā bāyā, below.
dištī ‘pot of iron’; from Ar. disī, of Persian origin (Barthelmy 2:19); also in Ga. distī.
dīsā bāyā ‘sit down’ (an expression used by children); distī bāyā ‘be kept after school for failing to recite the lesson’.
dōt ‘patch’; distī ārā ‘mend’; distī dōtī ‘all of patches’ (see dōtī); probably for *dōt-t, from the root dōtā; C. E. M. dōtubu ‘mothered’, Ga. dōtubu, En. dōtubu, Gt. dōtubu, Ms. S. W. dōt, Ed. S. dōtubu; also in Cushitic: Qāb. sītābās.
dutā ārā ‘run (animal) because of rage’; from Ga. ārā ‘take fright’.

dāw ‘goat’; homa ārā ‘he-goat’ (see homa); mishī ārā ‘she-goat’ (see mishī); ārā gānā ‘who roams about aimlessly’, lit. the tail of the goat (see gānā); ārā aṭā ‘a talkative, lit. ‘who ate the tongue of the goat’ (see aṭā, bāla), probably from Cushitic: Bed. da ‘heifer’.
dōwā ‘medicine, remedy, drug, purgative’; dōwā sīsā ‘drugstore’ (see sīsā); ārī mār ārā ‘medicinal herbs’, lit. ‘medicine from the family ārī awam’ (probably the owner of the store); sem ōwā ‘meat’, lit. ‘the medicine of the tooth’; from Ar. ōwā.

duwā, duvā ‘bleeding’; dūvā ārā ‘bleed’; dūvā ōrā ‘deserve bleeding, get the bleeding’; lit. ‘steal the bleeding’ (see ōrā); from Ar. duvā ‘benefit’.

dāvū ‘bell’; G. ōrā dāvū, Te. Tnu. Amn. Ĉ. Ī. Ed. dāvū, sū wū, lā dū, Z. dū; perhaps from Cushitic: Sū. dūwā, sū. dūmū, sī. dūwā, sū. dūwā; with n also in Ĉ. Ē. Ī. dōt, En. Gt. dōtā, E. M. dōmū. Ms. dōwāmā; dōwū ‘weight of one-and-a-half ār’; Amb. dōmūlī ‘twenty ār’.
diwān ‘tribunal’; from Ar. dīwān, of Persian origin (dīwān).
dōwānī ‘kind of musical instrument’.
dōy ‘something in common’; dōy ārā ‘contribute, make something in common, part things together for common usage’; sum dōy ‘nazesale’ (see sum); mātī dōy ‘the sharing of the daily-meal practiced by children’ (see mātī); aṣādī dōy ‘who has a common limit with someone’; afrēdē, afrēdī ‘classmate’ (see afrē); is perhaps in connection with Som. dōy ‘echo’, from Ar. (Egyptian) dāwī.
dīya ‘blood money’; from Ar. dīya.
dīyān ‘debt of a big sum’; from Ar. dīyān.
dīsā bāyā ‘make noise (falling water)’; disī ‘waterfall’ (for dīsī); connotative.

(f)

(t)ī fālā ‘wish for something that depends on divine powers, wish that something good happens through divine power’; tīfālā ‘wish that depends on divine power’; from Ar. tā-fālā ‘consider as good omen’.

tu’ār ‘mouse’, rat’; see fāl, below.


fāsā ‘look for, search, seek’; fāsā ‘seek another one’; Z. fās, Ėl. Ār. fās, Ga. fās, Af. sā. (a) fās ‘whistle’; G. fās (a) fāsā, Tnu. fāsā, Te. fās, Amn. a-fāsī, anf-fāsī, Ar. a-fāsā, a-fāsā-m; Sem. Heb. sīfīt with Dīmmān 392 against Cerulli 4:26 who derives this root from Cushitic. Considering, however, the occasional palatalization of ѱ into ѱ (see Cohen, Etudes 397) one wonders whether the Semitic Cushitic root is not to be connected with Sidamo ḡəj. Kam. Af. ēfē ‘whistle’, Qāb. fāsū; also kożo-kpọfā, below.

fās ‘whistle’; ḡē fē ār ‘whistle’, see (a)fās, above.

fās ‘flour’; from fāsā ‘grind’, see above; also in Ga. fās ‘flour’.

fē fī fās ‘whistle’; see (a)fē fī, above.

fāsā ‘whistle’; see (a)fē fās, above.

fuddī ‘podex, success’; fuddī ‘success’, fuddī ‘worms of small children, a person who wants to know things that do not concern him’ (see fuddā); Te. fuddi ‘podex’, sī; fuddi; from Cushitic: Som. jufu (Cerulli 4:26), Ga. ḡudda; perhaps also Dar. fudd ‘genitalia’.

fūdā ‘sacrifice’, ruh-ruhī fūdā ‘he sacrificed himself’ (see ruh-ruhī); from Ar. fūdā.

fūdā ‘grind coarsely’; also in Ga. fuddaγi; perhaps to be connected with Amn. Ėl. ḡūdā ‘to hull barley’.

fuddā ‘kind of ant’.

fuddī ‘medicinal’; from Ar. fuddā.

fuddīla ‘strap around the tail of the horse’; Ĉ. Ī. gudīla, En. gudīla, Amn. Ĉ. Ī. dōgā, sū. wūdīlā, sī. wūdīlā, sū. wūdīlā; perhaps from an original labio-velar fr. becoming f and a in Cushitic: Ga. udla.

fādāmā bāyā ‘forgive, pardon’.

fīfī ‘mole’; Amh. fīfālā ‘taupe’ (Cerulli 249); also Arg. fīfālā, Ga. fīfālā, S. fīfālā; from Ethiopic fīfī ‘grouse, nible’.

fīsā ‘raining’; fīsā āsā ‘run because of rage or anger’; from Ga. fīsā.

fīsīgā ‘remove something sticky by rubbing strongly, dig the ground with paw or hand’; Amh. fīsīgā ‘clean by rubbing’.

fīsā ‘exterminate, wear out (cloth)’; ḡē fīsā ‘accomplish the needs’ (see ḡē fāsā); ḡē fāsā ‘kind of red ant’, lit. ‘that which destroys the honey’ (see āsā); mīy zāfāwō ‘dirty, lit. “a person on whom one uses up the water” (see mīy); imāyāhābā zīfā ‘lazy’, lit. ‘that which is destroyed before one puts it on’ (see lābāsā).

M. Ms. Go. A. Amb. fājā (finish, fulfill), S. W. fāsā.


fūdīlā ‘tadfish’; from Ar. fūdīl, pl. fūdīl; for its Akkadian origin through Aramaic, see Zimmer 68.

fūdārā ‘break through (jau)’; afūdārā ‘stay awake until the sun breaks through’; fūdā ‘dawn’; from Ar. fūdār.

fūdā ‘boil grain in water, steal’ (in slang); Tnu. fēbōdārā bālā ‘bubble up while boiling’; fā ḡā ‘meaning “steal” is probably a metathesis form of ḡā āsā ‘lift, steal’ (see below).

fēhama ‘be red-hot (coal, iron)’; Sem. Heb. ēhām ‘charcoal’, Ethiopic: G. ēhām ‘charcoal’, Te. ēhām,
fālīṭā — fārūdā

fālīṭā 'split wood with an axe';
ụrụ fōla 'headache', lit. 'splitting of the head' (see wálu);
G. ṣuṣuwa fālīṭa 'separate', also ṣuṣuwa tā-fâlīṭa 'be split', Tna. fâlīṭa 'split wood', Arg. fâlīṭa 'split', Amh. Go. Ms A. jâfâlîa(fâlî), W. S. Z. fâlīta; probably also sem. Hap. pâlî (escape), that is 'break through'. For this root meaning 'break through', C. Tna. jâfâlî, M. Go. A. Z. jafâlî, S. W. fâlî, C. E. En. Gt. jâfâlî, Ed. jâfâlî (for which see Leslau, Mut. roots 28);
moṣu gâla 'sleep water';
Amb. jâfâlîq 'sleep water'.
fâŋâ 'jar of clay';
from Ar. fînâh; for its Persian origin (gīnâ), see Voellers, ZDMG, 50, 646.
fâńa 'hip';
see also fângō, below.
moṣu 'callet, bone of the hip';
from jâfâlî 'the bone of the hip' (see di, jâhâ), with assimilation of ẹ → q;
G. fâńa 'lantern';
from Ar. fânâ', of Greek origin.
mo 'half';
mo jîfâ 'tend toward something' (see râfâjā);
mo jîfâ 'tend toward';
abah-bah ṣuşiwa 'put aside', lit. 'place toward one side' (see abah, ṣuşiwa);
Sem. Hap. jîfâdah 'turn toward a direction', Soq. jîn 'go toward'; Ethio-
ic G. ṣuşiwa 'toward', Gaf. jînâ, S. wêle 'go toward', W. wêle, Z. apâlî, Tna. jînâ 'let go', S. yâ → fônu 'toward'.
foj 'learned man in Moslem law';
from Ar. fâjū\\n
mo fâjū 'move aside';
Te. fâjū bâlî 'turn aside', SE. fâjâq (with the verb 'to say') 'move aside'; from the root foj 'split';
tâ-fâjâda 'take care of, nurse';
Ethio-
ic G. ṣuşiwa 'toward', Gaf. jînâ, S. wêle 'go toward', W. wêle, Z. apâlî, Tna. jînâ 'let go', S. yâ → fônu 'toward'.
foj 'bear fruit';
bun fônu 'coffee grain' (see bun);
Sem. Hap. fônu; Ethiopic foj 'fruit'; also in Cushitic: Ga. fônu.
fî 'mouse, rat';
Sem. Ar. foj; Ethiopic Gaf. ṣuşiwa, C. E. Ms. Go. En. Ed. ṣuşiwa, Go. A. fônu, S. ufr, W. ufr, Z. ufr; see also fônu, above.
moṣu gâla 'judge (v.)';
afâstrîkê 'perform judgement';
faṭana ‘be fast, be quick, be rapid’;
faṭín-báya ‘be fast, be quick, be rapid’;
faṭín ‘fast, quick, rapid’;
faṭín-be ‘fast, soon, rapidly’;
faṭín faṭín-be ‘go fast’ (see faṭín);
feṭán ‘scatter small objects, comb’;
feṭiniz ‘scatter small objects’;
perhaps related to ḍuíy-: ḍuíy ‘scatter’, Go. ḍuíyá mêm, S. W. ḍuíy ‘sprinkle water’; perhaps also Taa. ḍuíy ‘scatter’.
feitá ‘scatter small objects’;
see the preceding root.
faṭára ‘break the fast’;
af faṭára ‘eat’, lit. ‘the mouth has broken the fast’ (see af); afára ‘feed, give to eat’;
from Ar. faṣara; see also afār, and faṣara.
faṭóra ‘light meal in the morning, tasty dish sold during Ramadan’;
from Ar. faṣura; also in Ga. faṣura; see faṣara, above.
af ñu ‘be satisfied’;
perhaps to be connected with the root for ‘be healthy’: A. ḍoṣu, Ed. ḍoṣu ṣàòx, M. ḍoṣu ṣàòx, S. W. ḍoṣu; Go. ḍoṣu ‘healthy’;
(af)ñu ‘be settled down’.
fo ‘pelvic region, lap’;
fiyáda ‘profit, advantage’;
fiyáda ‘profit, profit’ (verb);
fiyáda ‘profit, profitable’, lit. ‘in which there is profit’;
from Ar. fiyáda ‘profit, profit’; also in Ga. fiyada.
fí ‘stone of finger ring’;
from Ar. ṣáx; for its Greck origin, see Prankel 53, and Yolgers, ZDMG 51, 299.
fiyá ‘be straight, be upright (physically and morally), be straightened out’;
fiyá ‘straight, straightened’;
fiyá ‘straighten out’.
South Arg. fíxí; see also fíx-be, below.
fiy-be ‘very, very much, quite, thoroughly’;
probably to be connected with fíx ‘straight’.

This text is a mix of Amharic and Amharic script, containing many words and phrases that are not easily translatable into a single language. The text appears to be discussing various aspects of life and culture, including food, work, and social interactions. The language is rich with idiomatic expressions and cultural references, which are typical of Amharic literature.
food presented in the găbăța-bowl', lit. "the bowl of the Koran", called thus because this food is taken after the reading of the Koran. 34 găbăța 'special food sent by the bride's mother to the bride on the third day of the wedding'; lit. "the bowl of the matron" (see găbăța); găbăța țăghăsa 'finger' lig. 'that which ticks the table' (see lăsăsa); Amh. găbăța 'flat dish'.

găbăță 'get or incense given to the ășu or to the head of the holy shrine to ask for his blessing'; see ășu below, above.

găbăt 'door panel, door'; găbăt ășăr mădăba 'raised seat to the left', lit. 'raised seat behind the door panel' (see ășăr, mădăba); găbăt ășăr țăghăsa 'niched to the left of the door', lit. 'the niche behind the door panel' (see țăghăsa);

probably from the Ethiopic root gē 'return, enter' (see găbăța); găbăță would then mean 'entrance', unless it is borrowed from Ga. găță.

găță 'return, enter', make an effort, endeavour to do something'.

(tălgăță) 'collide, clash'; Tna. (tălgăță); Amh. tă-ğăță; Arg. s. ă-ğăță; S. W. ă-țăgăță, Z. ă-țăgăță; probably a denominate of Ethiopic gāț 'face', the verb would then mean 'come face to face'.

găță 'the knob of the club', probably from Ga. buăng. In.

gădu 'pit, hole in the ground'; sri gădu 'granny dug in the ground', lit. 'pit (for) cereal' (see ari); măă gădu 'dug', lit.'pit (for) water' (see mit); gădu ină 'log that is used to cover the granary'; lit. 'the wood of the granary' (see ină);

Te. găđera 'pit', Amh. Tna. găđera; Arg. s. găđera, Găđera, Dăgăda, Găđăâdă, Z. Găđăâdă, as also in Ct. Go. găđă, from the root găđă 'dig, make a hole'; Sem. Heb. Gādāq cut.

găđă 'rope made of leather serving to tie the cow when she is milked'; Č. En. Gt. Go. găđa 'piece of rope used to tie the legs of an animal'; E. A. găđa, Ed. W. găđa, M. Msi. Go. găđă, S. găță, Z. găđă; also in Ga. gădiya.

Ar. gādāla 'be strong', Heb. gāṭāl. The Arabic root comes to mean 'to quarrel, to fight' in the derived stems as in gădiya, tațădiya.

gădiya 'generous', gațădiya 'generosity'.

gădămu 'kind of antelope'; S. gădămu, W. gădămu; from Cushitic: Ga. gădămu, Sid. gădăm. Cerulii 248 connects it with Sid. gwurmūtu 'antelope'.

gădmări 'the first wife, the first husband'.

gădufa 'thing carried in a bundle and tied by a knot'; see Ga. gădufa. 35

gădăra 'become great (physically and morally)'; agădăra 'honor, celebrate, respect, value'; agădăra (o) 'the biggest, the oldest'; lit. 'that was big'; agădăra (o) 'respect one another'; gădăra 'big, large, main'; gădăra mădăba 'raised seat to the front', lit. 'the main seat' (see mădăba); gădăra an 'rock', lit. 'big stone' (see an); gădăra ațăghăsa 'big toe' (see ațăghăsa); gădăra habă 'principal teacher'; lit. 'main teacher'; (subset, root); gădăra yım 'holiday, festivity'; lit. 'big day' (see yım);

gădăra ațăghăsa 'the main market place in Harar' (see ațăghăsa);

gădăra ațăghăsa 'python', lit. 'big snake' (see ațăghăsa);

Z. găță 'big', S. W. găță, A. găță; perhaps also Ga. găță 'be abundant'; Somali xoda 'much, great' (also Qua. xada 'be big, long') connected by Cerulii 248 with the Harar root is rather to be connected with Har. xadda 'be fat, stout' (see below); see also gață, gață 'be abundant'.

gădăra 'rank, social rank, respect, importance';

gădăra inıbe bęța 'look at someone with respect, respect someone, reverse', lit. 'look with the eye of respect' (see inı, bęța);

probably from Ar. găuada 'capacity, power' through Yemenite găuida, unless it is from Har. găđăra 'become great' (see above).

găđăra 'be long, be tall'; agădăra 'length'; găđăra 'long', tall'.

Etymology of gădăla: gădu- suffix; -tal consonantal vowel.

gădu 'to turn or curl'; see gădu below, below.

găța 'swallow'; see găță below, below.

găța 'slim'; see găță below, below.

găță 'neck'; see găță below, below.

gășă 'waste'; see gășă below, below.

gășă 'woman'; see gășă below, below.

gășă 'behave'; see gășă below, below.

gășă 'behave'; see gășă below, below.

gășă 'behave'; see gășă below, below.
guñat 'stem'
Ga. guñata 'trunk of tree', and probably also S. W. guñatlo 'stumbling block'.
guñata 'net for hairdress of married women (in two bales), married woman'; also in Ga. guñata; cf. also Ms. Go. S. W. guñata 'headband used by Modem women', Ed. guñata; probably not to be connected with Amb. guñata 'bonnet' as suggested in Leslau 83.
golay 'lean, meager, emaciated'; Amb. guñataya; see golay, above.
golla 'impartimies in honey'; Z. golla; from Cushitic: Ga. goga, Som. guga, Sid. gaga.
guli 'young of animals', used mainly in the expression gúmala guli 'young of camel' (see gúmala); Tna. guli, guli 'young male or horse', Amb. Arg. Gaï. guli 'family', Ms. gülâgul, Go. A. S. W. guli, Ç. E. Ed. G. gülâgul, En. gûlâgul, M. gülâgul; also in Cushitic: Ag. guli. Cureli 249 compares guli with G. Åkã 'young of animals'; cf. also Semo. Aeg. 'egel 'call'. For the forms with palatalized l, see p. 5.
gula 'hide, leather skin'; Ga. gûlã, Gur. gûla; from Cushitic: Ga. gülâ, Kám. gôlô; for this root in Cushitic, see Curéli, Giangô 74.
gugúba 'kind of yellow earth used for the roof to prevent water from seeping through'; gágama 'be convalescent'; Amb. a-gágamá.
gágara 'bake'; Amb. gágara, Arg. gağâvara, S. gágâvara, W. gağâvara, probably a denominative of 'bread'; Amb. gağara, Arg. gağarí.
gib 'embers, cinders'; perhaps from gib 'become red-hot' (see tâ-gâhama) with weakening of m.
gôba 'indistinguishable noise produced by a crowd'; from Cushitic: Ga. gôba, Som. gôb.
(tâ)gâhama 'become red-hot, be very hungry'; the meaning of 'be very hungry' is perhaps derived from the idea that one feels burning inside the body when one is hungry; Sem. Ar. gûbar 'fire'; Ethiopic: Te. gâbâna 'charcoal', Z. gôm 'embers'; also in Ga. gôm 'embers'; see also gib 'embers', above.
(tâ)gûbara 'get horseless'.
gôbta 'nibble the meat from the bone or the flesh from the stone'; Tna. gôbta, gôtâ, Arg. gôbta, Amh. Gur. gôbta(s), Gaï, gôbta.
gûbó 'native beer'; gôbô dà 'brew'; from Cushitic: Af. gûbô 'mead, liquor'. The derivation of this word from the Ethiopic root bâr, bôbâ 'term' (of Cushitic origin) proposed by Cureli 249 is doubtful.
gûl 'piece of tin or clay serving to carry fire from the neighbor's house, notched water pot'; G. 7âðô gûl, Tna. 7â, Anh. z. gûl, Arg. S. W. gûl, Ms. Go. A. gûl, Ç. E. gûlô, Gaï, gûlô, En. Ed. gâlu, M. gûlô; also in Cushitic: Kam. gâlu'a, Had. gûla, Gaï, gûla.
gûlu 'hollowed place in an elevated ground'; from Ga. gûlu.
gûlã 'pagan'; gûla gûlô 'ignorant' (see gûlô);
from the ethnic group of the Galla.
gûlî 'companion (girl), friend (girl), member of a girl's menga-ad association'; gûlî 'participate in a girl's menga-ad association' (see müta'aa);
gûlî 'portion of a girl's menga-ad association' (see müta'aa);
gûlî 'friendship between girls'; monitàgulî 'bridesmaid' (see below);
from Cushitic: Ga. gûla 'friend'. It is tempting to connect this root with Amb. Gur. gûlô 'help', Te. gûlô 'friend' (see gûrûsô, below).
gûl 'kind of antelope',
gûlôb aâa 'close the door halfway, set ajar, close the door without locking it, close the book'; in gûlôb aâa 'overlook', lit. 'close the eye halfway' (see ibô); in gûlôbâa 'at a very short time', lit. 'the closing and the opening of the eye' (see ën, bâjôla);
perhaps Amh. gûlabô aâa 'set ajar', with alternance of liquids.
(a)gûlabô 'roast slightly coffee beans or coffee leaves'; gûlôb 'roasted slightly'.
gûlî 'men'; gûlî-ân gûlî-ân 'kneel', lit. 'sit on the knees' (see tâ-gûlô); gûlî-ân 'be lazy and inactive', lit. 'conceive on the knees' (which makes the knee heavy); see kûsî.
gûlôbô 'cover the basket with leather or the like, cover the rims of a gourd with leather, bind a book'; gûlbô bôs 'cover the head with cloth, wrap oneself in cloth'; (a)gûlôbabô 'cover the head and part of the face with cloth'; gûlbô mo't 'basket covered with leather' (see mo't);
G. Yôôlu gûlbôbô 'veil, cover', Tna. (a)gûlbôbô, Te. gûlbôbô 'wrap up, cover', Amb. a-gûlbôbô 'cover the drum with hide'; also in Ga. gûlbô. For Ar. gûlub 'a lady in outer covering worn by women' taken from G. gûlab, see Nœdele, NJB 53.
gûlbôbô 'invert, turn upside down'; gûlbô 'voracious'; Vit. 'who turns the jar upside down' (a thing that is not usually done), see gûlô;
Tna. and SE. gûlô.
gûlôfa aâa 'run around wildly (horse) and be out of control'; Tna. gûlôfa, Amh. M. Ms. Go. A. gûlôfa(m); probably from Cushitic: Ga. gûlofa, Dar. gûlofa, Sid. gûlofa, Qâîb. gûlofa (Som. gelefa and gûlu, Bîl. gûlofa).
gûlôg 'conversation'; gûlôg 'chat', 'conversation';
probably connected with Som. gûlôg 'conversation'.
}

gûlôgâla 'repeat things'; Amb. gûlôgâla 'repeat'.
gûlgî, in sîn gûlgî 'a small tooth irregularly growing out of the regular line'; lit. 'the young one of the tooth'; A. gûlî 'tooth'; see gûlgî, above.
gûlôla 'cut the fingernails, cut the edges, remove the impurities from the surface (i. e. in boiling water or of milk)'; Fitz gûlôla 'scorpen lit. 'that which cuts the fingernails' (see fiirî);
Amb. gûlôlôla 'cut (wood)'; G. 7ôfî gûlôlyâ 'cut'.
gûlôlôla 'step aside'; Tna. gûlôlôla, Amb. gûlôlôla, Go, gûlôlôla mûb×ôlô(m), Z. gûlôlô lôlô.
(tâ)gûlôlôla 'watch the movements of someone by stalking him'; perhaps Tna. (tâ)gûlôlôlôlyâ 'spy'.
gûlu 'a piece of cloth put on the head helping to carry something or serving as bese for a pot'; from Ga. gûlua.
(tâ)gûlôlôla 'cover the head with cloth'; is a frequentative form of gûlôla, see above.
gûlôma 'the tomb of the saint or the place where the spirit of the saint is admittedly supposed to be'; also in Ga. gûlôma.
gûlôlômûma 'well baked bread the bottom of which is light brown'; from Ga. gûlôlôma.
gûlôs 'horse-cloth'; Tna. Amh. A. gûlas, Te. gûlas 'cover'.
gûlôta 'gratitude'; gûlôta gûlôta 'ungrateful' (see gûlôta); gûlôta 'grateful';
M. Ms. Go. S. Z. gûlôta 'gratitude', Ed. gûlôta, A. W. gûlôta; also Amh. gûlôta 'good action that deserves a reward'; from Cushitic: Sidâmone gûlôta, Som. Ga. gûlôta.
gûlôta 'expose, uncover, explain'; G. 7ôr gûlôta 'bare', Tna. gûlôta, SE. gûlôta.
gûlôsô bôya 'be confused'.
gûmba 'the whole quantity (mainly of powdered things) at once into the mouth'; Ç. E. gûm-ô-m 'to take a bite of a whole, nibble'; En. gûmà, Ga. gûmà; also in Cushitic: Had. gûmà-hàa.
gāmma 'mane';
gām bāya 'be disguised, have enough of eating too much food or rich food';
guna 'blood-money';
Amb. guna; from Cushitic: Ga. gama, Som. guno.
gamma 'tart on which there is grain'.
gambiri 'entrance or door of the house';
for gābāri, see below.
gombisa 'but of straw';
C. En. gombisa 'granary of straw', E. gombisa; from Cushitic: Ga. gombisa 'thatched storage basket in open air'; Qab. gombisā, Som. gombisa, for which see Reinhart, Somalai 171.
gumči 'cheek';
see also gūči, below.
gumeči bāya, gumeči gumeči bāya 'rinse the mouth with water after having taken a definite quantity of ḍat, take a quantity of ḍat';
misti ġir gumeči bāya 'how many definite quantities of ḍat did you take?' (see misti, ġir).
Amb. tägigmānmānmā 'rinse the mouth', C. En. tägigmānmānmā; S. tägigmānmā, W. tägigmānmā, E. M. tägigmānmā; Ms. Ta. tägigmānmā, A. tägigmānmā, Z. agigmānmā; also in Cushitic: Kam. gëmgëf, Qab. gungumafiyọo, below.
gumčidār 'part of hair left after shaving';
this is considered as decoration.
gumčiddi 'lowland';
A. Z. gomčidd; from Cushitic: Ga. gomčidd, Qab. gomčiddiidi, Dax. gomčidd.
gumbāla 'told';
ginamubam 'told in several places';
gumčidā 'beant'.
gumčidā 'camel';
misti ginamubam 'she-camel' (see zastī);
korma ginamubam 'he-camel' (see korma);
gumčidā gji 'young of camel' (see gji); see also gāmāla bāngi, below.
gumbāla bāngi 'rainbow', jajudose, lit. 'the belt of the camel' (see gumbāla, bāngi). For the words meaning 'rainbow' in the various Hamito-Semitic languages, see Leslau, Orbis 5 (1950), 473-83. The 'jajudose' is called 'rainbow' because of the belief that one is struck by jajudose if one stands at a place where the rainbow begins.
gumuna, fem. gumunci 'person leading a promiscuous life';
from Ga. gunuma.
gumčiri 'wild hen'.
gumčir 'kind of grass';
from Som. gurni 'kind of plant that has a bad smell'.
gumčirrī 'hippopotamus, stiff whip';
Tna. Amb. gumcenare 'hippopotamus'.
gumna 'the rainy season of the year from June 22 to September 24';
gumna bala 'spend the rainy season' (see bala bāya).
The rainy season is also called korma. The seven periods of gūna are: b'νaav, sirà, nàrì, tàrì, b'ños, sàra, sarì, from Ga. gūna 'rainy season', even though it might be tempting to connect it with G. ḋi gūna 'Christmas' (from Gheek), Tna. genna, Amb. gunna.
gān 'big jar';
gān gāf 'corruptlich', lit. 'who turns the jar upside down' (a thing that is not usually done);
Amb. gan; from Cushitic: Ga. gan.
gān (Cer.) 'village';
Cerulli 249 probably deduces this word from gabamāri (g. gāhāri) that he translates 'gate of the village'. However, gāmba is means 'door of the house' and stands for gāmba (see below); the existence of gān 'village' was not confirmed by Harasi speakers.
guna 'bribe';
from Cushitic: Som. guna, Ga. guna 'jar of wine' in the expression guna k俽 'win a person's favour with gifts, corrupt', lit. 'give a jar of wine'.
gūnābāta 'be frightened';
comes close to divūnābā 'be frightened' (see above), but the initial g has to be explained for a possible alteration g, d, cf. Te. gāfār 'notebook' for dafār. 
gumči, gumči 'cheek';
gānda 'village';
W. gānda 'section of a village', A. gānda; from Ga. gūndā.
gundo 'kind of small basket'.
gumamba 'breaches, punts, trousers';
from Ga. gunuma.
ginge 'stammering';
ginge bala 'stammerer', lit. 'he has stammering'.
Amb. garsa 'stammerer'; from Cushitic: Ga. ginge, Sidd. gëgëf, Bed. gaco.
gingloba 'sieve';
probably from Ga. gīngloba.
gingloba 'leopard';
see tshēkha, below.
gīngu 'tendons, (by extension) obtinate, tough in cooking';
gūnāni 'cooked dough, spoiled child';
'spoiled child' is called thus because he is undisciplined, shapeless as is the cooked dough;
gūnāni ɗa 'cook the dough';
gūnāni qara 'stick serving to stir the cooked dough' (see qara);
from Cushitic: Ga. gûnana 'cooked dough', Som. gûnun.
gāna 'throw, throw away, throw something when small effort is implied and usually for a short distance';
mişqī riqāš 'misfortuned', lit. 'he whom throw down';
Amb. gana; from Cushitic: Ga. gana, Amb. gam 'throw away'; cf. also Go. gana 'abandon'.
The comparison with G. ḋi gūnāvā 'bend down' proposed by Littmann ZDMG 75, 24, is doubtful.
(gūnāni) 'find, get, obtain, gain, meet, earn';
Adāhā 'reach someone or something';
gūrāb agāhā 'got a share' (see gūrāb);
dīg agāhā 'he was affected by an evil spirit', lit. 'the wind got him' (see dīg);
māgī agāhā 'make money', lit. 'find (things of this world) (see māgī);
yāum al-samīl yām zāqīshā 'a person who obtained his wealth illegally', lit. 'that what he obtained on Thursday' (it refers to the Italian invasion on a Thursday when people started to loot), see yāum, yām, xamtī.
Amb. M. Go. A. agābādān, Tna. agāyā, Z. agāyā, Protoràsits 7 derives it from G. ḋi gūnāvā 'bend down'.
gār 'house, room';
gārō 'household, family', lit. 'house';
gabāhi 'entrance or door of the house' (see bāhi);
gārā abāti, gārābōt 'house and yard' (see abāti, gār ātā 'house built in the Harasi style' (see ātā), also called dārā ārā (see dārā);
gīrō ātā 'the main house' (see ātā);
ītō ātā 'small house adjacent to the main house' (see ītī);
sār ātā 'house with thatched roof' (see sārā);
ṣingā ātā 'house with a roof of corrugated iron' (see ānīg);
māhāsi ātā 'living room' (see māhāsī);
ātādī ātā 'the front room' (see ātādī);
mīhātī ātā 'bedroom' (see mīhātī);
ātō ātā 'establish a family, get married';
ātō ātādā 'support a family' (see ātādā);
ātōnī ātā 'master of the house', lit. 'he who has a house';
ātō ātā 'mistress of the house', lit. 'she who has a house';
ātō ātā 'husband', lit. 'the man of my house' (see ātā);
ātō ātā 'husband, household, family, a member of the household' (see ātādā);
ātō ātā 'neighbor even if he is not a member of the ātā' (see ātā);
ātō ātā 'objects of the house' (see ātā);
gurā 'wealth',
from the Ethiopic root for 'left': Tna. grawa 'left-handed', Amh. Arg. gora 'left', Ga. gera, Gur. gurā; perhaps from Cushitic (Som. gura, Sa. Af. gura, Kam. gurā) as suggested by Cerulli, Sidamo 221. For 'warp, see gawrī 'right';
gurā 'slaughter';
māgārā 'a place where one slaughters, slaughter house';
S. gōd, W. gōrā 'slaughterer', Z. gūrā; also in Cushitic: Ga. gūrā, Sa. Sid. gorā, Kam. gēf, Qab. gōrā, Som. gūrā;
comparative by Reimisch, Somalii 189 with G. \'COR Gawrā 'cut the throat'; see also Cerulli 250;
gurāb 'direction, section, area, side, toward, share';
gārābā 'win over one’s side';
gurābā 'get a share' (see e-gūrā);
gurābā dārā 'from my part, from my side' (see dārā);
gurābā 'on my part';
yi gurābē 'in this direction' (see yi);
gurābā 'about';
gurābā 'system of division of farmland between the owner and the tenant according to which each one is entitled to the produce of his share of land';
from Cushitic: Som. gūrā 'shoulder', after gurāb 'side', part;
gurāba 'the non-tender leaves of ḏār that are not used for chewing (they are given to the goats)';
from Ga. gurāba.
gurābā 'about';
P. gurabā, see above.
gurābari 'entrance or door of the house';
see gār, bārī; see also gurābāri, above.
gurābāt 'house and yard';
see abāt 'yard, gūr house'.
gurābit 'saddle-like sac made of leather and placed on the back of the donkey (it has two pockets on both sides into which things are placed)';
from Ga. gurāba,
gurācul 'gulph' (n.);
gurācul 'gulph' (v.);
Amh. gurēcul adadārā 'swallow', C. E. En. Ed. Gt. gur (bārān-m), A. zurgār 'bārān' 'make the sound of swallowing'; also in Cushitic: Kam. Tem. gurērā, Ga. gurērā.

agrādā 'tribal chief (lower than ḍāmūn)';
from Cushitic: Ga. gūrāda, Som. Sid. gurādā 'judge, governor'.
agrāda 'take a portion of something, separate, distinguish, draw a curtain';
Amh. garradda 'put up a piece of cloth to conceal someone from the view of the public'; Tna. dā-garrādā 'hidden', Ms. Go. A. garrādā 'curtain off', W. garrāda, S. garrāla; also in Cushitic: Qab. garrādā, Tem. garrāda.

(a) agrādaa 'observe, see well';
is probably a denominative of Som. gurādā 'understanding, wisdom' (from gār).
gurādā 'kind of curved sword';
probably from Ar. (Aden) gurāda;
Amh. S. gurada, Te. gurada, Tna. gurāda, Ed. gorade, M. A. W. Z. gorada, Ms. Go. gurāda.
gurāfā 'lash';
Tna. En. Ed. Gt. S. W. Z. gurāfā(m), Te. gūrāfa, Arg. gurwāfa; Amh. M. M. Go. A. gurāfā(m), C. gurwāfa, M. gurwāfa, Dillmann 1158 derives G. \'AΔ gurāfā 'punishment' from gīf 'lash'. The root also occurs in Cushitic: Kam. gurāfri, Sid. gorāfa.
gurāge muq 'banana-like plant';
lit. 'the banana of the Gurage'; see muq, gurāgābā 'banana' 'turn the face in half circle';
gurāgābā 'reverse';
for gurāgābā 'banana' 'turn around' (see fiś);
to be connected with gurēgāba 'return', see below.
gurēgāba 'return' (intr.), become again';
gurēgāba 'come and go frequently, be repeated';
gurēgāba 'make return, repeat';
gurēgāba 'answer, return (tr.), give back' is a form with metathesis;
gurēgāba 'opposite';
gurēgāba 'opposite';
S. Z. agrāgāba 'return'; the root gēb is perhaps to be connected with gēb (with dissimilation of gēb to gē to gē) that represents a reduplicated root of gē > gē (see gībā 'return');
see also gurāgāba, above.
gurēgāda 'behelp' (n.);
gurēgāda 'help, assist, aid' (v.);
affīxa gurēgāda ḍāla 'help by contributing one's services', lit. 'he helped (with) his health' (see affī).
from Cushitic: Ga. gurāga, Som. gurag, Cerulli 250 connects with it the Amh. and Gur. gēl 'nervo, help'; Amh. (al)gēl-gēl, M. Go. A. (al)gēl-gēlām, Z. (al)gēl-gēl, Te. gēl-gēlāy 'friend'; see also Reimisch, Somalii 178.
gürgā bāya 'be noisy, be unsettled (country)';
Sem. Ar. gūrūna 'shout', Hebr. gōr; Ethiopic: G. \' Ĺ bān, Te. gārāva 'below', Amh. guragar ḍāla 'make a confused noise (crowd)';
gürgā 'corner of clay';
from Ga. gürgā.
gurugūrī 'rumor';
see gurū bāya, below.
gurum gurum bāya 'grumble, groan';
gurumūn gūr (n.), rumor';
gurum zār 'grumbling person', lit. 'grumbling spirit' (see zār);
Tna. 'ag-rāmūrim, Te. 'ag-rāmūrima, Amh. agrāmūrimāra, Arg. agrāmūrimāra, Go. 'ag-rāmūrimām, M. A. agrāmūrimām, W. apragūmāni, Z. agrāmūrimā; related to gurū bāya, see below.
gurūfālīt 'ostrich';
from Cushitic: Somalii (Isn) gorayo, (Hawiyis) gorā, Sa. gorā (Cerulli 251), Af. gorā.
gurū bāya 'roar (animal), rumble (thunder), it thunders';
gurugūrī 'rumor';
W. gurugūrī, gurī 'thunder', S. gōrī, Ms. gurāgāra 'it thunders'; related to gurum gurum bāya, see above.
(a) gūrāsa 'put a mouthful into the mouth of someone else';
this is often done during the week of the wedding by the bride, bridegroom or the best man or given to a child by his parents;
Amh. a-γūrāsa 'give a mouthful', Z. gūrāsa.
gūtāra 'tir';
from Ga. gāttāra 'juniper tree'.
gūtās 'plait';
gurūs 'hairdress of unmarried girls';
gurūs tis'ā 'woman hairdresser (for girls)';
perhaps from the Semitic and Ethiopic root gor 'cut, separate'.
gārāda—gūrāda
gēṣa 'show respect to a saint'; from Ga. gēṣa 'recitation'.
gēṣi 'bravol'; probably from Som. gēṣi 'courageous, hero' identified by Roninch, Sowwali 1:10 with Ar. gāzi.
gēṣa bēyi-'be fed up'.
Amb. Arg. A. gēṣa, Z. gēṣa; connected with G. 簸簸 gēṣam, Tna. gēṣam (so also Cerulli 251); in Cushitic: Cara gēṣa, Gimīr gēṣ. For the Harari form without b see p. 4.
(a)gāṣāsa 'cause to dislike';
gāṣāsā 'the fact of being bad';
yāgāṣā 'bad, malicious, evil, wicked';
probably A. gāṣāṣā-'w' 'refuse'; Amb. gāṣāṣā 'annual'; also in Cushitic: Shannaka gēṣo, Makan gēṣi. The Harari root is not to be connected with Sem. ḫṣ as suggested by Cerulli 279, Littmann, ZMDG 75, 25, derives it from Som. yāṣṣāṣa 'Gegenstand welcher ekelerregend wirkt', cf. perhaps also Gaf. yāṣṣāṣa 'bad'.

gēṣi 'mistress of the house, lady, queen';
S. W. gost; the derivation from ṣawas 'queen' with loss of ṣaw- as proposed by Pratoniurus 77 is doubtful. The form gōṣ is perhaps for ṣawas, of which ṣaw would be connected with the Ethio-

pic root gōṣ 'possem, dominate' (G. ḫṣ 'master'); gāṣa 'master', feminine gēṣā > gēṣa. It could also be a phonetic variant of gēṣ (see above) with the alternative f f frequently occurring in Galla form gēṣ would then come from Galla.

gēṭiin 'rheumatism';
from Ga. gāṭiin.

gēlo 'kind of plant used in the prepa-
ration of beer';
Amb. gēlo.

gīl 'tomorrow';
gīl bābā<_h>le 'any day after tomorrow' (see bābā<_h>);
ġīl yāmi 'future life' (see yāmi);
ćištā 'the next day';
W. gēsa 'tomorrow', S. Z. gēṣ, G. ḫṣ gēṣ, ḥfālā 'get up in the morning', ḫḥṣ gēṣ-m 'to-
morning', Tna. gēṣa 'travel (in general, at any time of the day)'. In view of Tna. ḡāqāṣā leave in the morning, fast and in a hurry (reduplication of the root gēsa), the Amharic ḡāqāṣā 'travel fast' is to be connected with the same root. Cerulli, Siddamo 201, derives the Ethi-

opic root from Cushitic.

gōṣ 'buffalo';
gēṣa 'kind of plant';
from Ga. bēyi., gēṣa.

gēštā 'the next day';
ḡēštā-o 'the next day';
see gēš 'tomorrow', above.
guttē 'middle' (n.);
ḥoṭi gutti 'center, middle', lit. 'the middle of two' (see ḫōtī);
Ed. Z. En. gōž 'middle' (nom.); S. W. gōž; related to E. K. Ms. Go. gōž, Č. Gt. gōž, A. gōž; perhaps also Te. magăz, magŏž, the m. of which would be a prefixed morpheme.

gūtta 'metal ring attached to the bottom of a stick to keep it from wearing out'; perhaps G. ḡẋ -ụṣa 'point'; Amb. gēštē 'twozees', Tna. gēștē; also in Cushitic: Sa. gēʃtē 'sharp point'.
gōwēa 'food';
Č. E. En., Tga. gōwa, Ed. gwen, M. Ms. Go. A. gōwa, S. gōwa, W. gōwa; from Cushitic: Ga. gōwa.
gōwēa 'smoking pipe, cigarette';
gōwa qūsa 'goard of smoking pipe' (see qūsa);
gōwēa ḥaṣa 'smoke a pipe' (see ḥaṣa);
غني ḳ 'bone of the thigh';
see qā 'bone', above.
gūyta 'Lord';
fāry gūyta 'who is in charge of the gates of the city', lit. 'the master of the gate' (see bārī);
Tna. g-ṣyā 'master', Amb. En. M. Gt. Go. Ms. A. gōṣa, Č. E. En. gōṣa, Gaf. gēṣa, Ed. W. gāṣa 'Lord', Z. g'ōṣa 'master', S. gēṣ; also in Ga. ḫṣa; for this root, see Cerulli 248 under ḡōṣa, p. 252 under ḡōṣa; Cohen. Novr. et. 88.
gōa 'battle, raid, military expedition';
gōa ḳēṣ 'raid', lit. 'go on a raid' (see ḳēṣ);
E. M. Ms. Go. A. gāṣa-ūm 'raid' (v.); Č. E. En. Gt. gāṣa-ṃ, Ed. gāṣa, S. gāṣa, W. gāṣa, Gaf. gāṣa-ūm (v.); probably from Ar. gāṣ (gēš). The root is also found in Cushitic: Kam. ḡāš, A. ḡāš, Som. ḡāš.

gēṣa 'caravan';
Amb. Gt. ḡōṣa 'from the root ḡōṣa 'change camp' (see gēṣa, below).

gēṣa 'kerosene';
from French gas or Italian gas, probably through Arabic.

gōa 'change residence';
gōa ḡōṣa 'change residence' (see gōa);
gāṣa 'displace things from one place to another';
A. W. gāṣa, G. ḡāṣa 'change the camp', Tna. ḡāṣa, Te. ḡāṣa.

gōa bāyā 'plead for forgiveness, ask some-
one to take action against someone';
ḥabīi gōwa 'stop in the name of the prophet' (see ḡāba, ḡāwa).

gōa 'mutual help in agricultural work, people who participate in this mutual hel-
p'; gēṣa 'participate in mutual agricul-
tural work' (see ḡāwa).

From Ga. ḡōṣa; probably also Č. E. En. Ed. Gt. M. Ms. Go. S. gāṣ; ḡāla ḡāla, A. ḡōṣa. On the communal works of the Galla, see HES 7 (1937), 65–76.

gōa ḡāla 'government, own, possess';
ḥāba ḡāla ḡāla 'make friends' (see ḡāba);

gōa ḡēla 'behind';
Sem. Ar. ḡāla; Ethioptic: G. ḡōṣa ḡēla, ḡōṣa ḡēla, Tna. ḡēla, ḡēla, Te. ḡēla, Amb. En. M. Ms. Go. A. ḡēla(w), Arg. ḡēla(w), Č. Gt. ḡēla(w), En. ḡēla(w), Ed. ḡēla(w), S. ḡēla(w), G. ḡēla(w), Z. ḡēla(w).
gōa ḍāsas 'spread grass';
Tna. ḍāsas, G. ḍāsas, Č. E. En. ḍāsas, Gaf. ḍēši, Ed. W. ḍēši 'Lord', Z. ḍōṣa 'master', S. ḍēš; also in Ga. ḫṣa; for this root, see Cerulli 248 under ḍōṣa, p. 252 under ḍōṣa; Cohen. Novr. et. 88.
gōa ḡēla 'belewed' (fem.);
Z. ḡēla 'bestman'; from Ga. ḡēla.
galaba — habi

cattle market'; from Ar. galâhab 'trader'.
guma 'Friday, the biggest mosque of Harari where Friday prayers are pre-
formed'; guma aydm 'Friday' (see aydm); guma m6y 'Friday' (see m6y); guma mabhalâ 'money that children
receive from their parents on Friday', lit. 'money of Friday' (see mabhalâ); is a variant of guma's (see below).
gammli 'all, everything';
gammli 'all of';
gammli-tom 'all';
gammli-tom 'all'; from Ar. gâmli.
gum'a 'Friday'; from Ar. güm's; see also guma, above.
gümala 'wholesale'; from Ar. gümala.
gümâli 'snuff'; Amb. gümâli; also in Ga, gümâli.
gümâli 'male organ of child'; also in Ga, gümâli.
gumnuk 'customhouse'; from Ar. gumnuk, Turkish gümruk, from Greek, Latin commercium.
güm' spirit';
güm dâf 'whirlwind' (see daf);
gümân 'mad' (see below); from Ar. güm 'spirit'.
güm'îz 'corps'; from Ar. gümîz, pl. of gümâ; see also gümîz.
gûnûb 'south'; from Ar. gûnûb.
gûnâm 'mad'; from gûn 'spirit' (see above) with the Harari ending -âm.
gûn'l kind' (n.); from Ar. gûn.
gûnnit 'Paradise'; from Ar. gûnna.
gûn'ya 'ask for grain'; Amb. gûn'ya; from Ar. (Daţina) gûn'ya, (Yemen) gûn'ya; of Himilustani (gomi) origin (Moritz, Stäfftischen aus Zanzibar, p. 18). For the other Arabic dialects, see Lesan, Lex. Soq. 105, under gûnîyek.

gûnîyek amâra 'bird of prey'; lit. 'bird of prey of corpses' (see gûnîz, amâra).
gûn'zâ 'corpse'; see also gûnîz.
gûrbâ 'leather bag for ât'; from Ar. gûrûb. For the existence of this word in various Arabic dialects and the other Semitic languages, see Lesan, Lex. Soq. 113, under gûrûb; see also Broekh, LEX, XIII, 192, in gûrûsh.
gûrûf 'long whip';
Te. Tâ. C. E. Gt. M. sâfâ, Amh. gûrûf, sâfâ, En. Ed. sâfâ; also in Cushitic: Qâb. sâfâli; Tim. gûrîli.
gûsâm 'spy' (n.);
from Ar. gûsâm.
gûw 'meat';
also in Argobba of Harar gûw.
gûwâsh 'answer, letter';
gûwâsh dhâ 'to answer, reply'; from Ar. gûwâsh.
gûwâlisa 'unruly';
from Ar. tal-gûwâlisa 'lion'; also in Ga, gûwûnina.
gûy 'the dry season of the year lasting from December 24 to March 23';
the seven periods of gûy are: sâmûn, bahda, sa'adu bâhî, 'spirit', sa'adu bâlû, sa'adu bâkû, sa'adu alâni, sa'adu ayyâm, muqaddâm; Cerulli 252 derives it from Cushitic: Som. Sa. Af. 'gûlî'; cf. also Kam, gidâlî, that lasts, however, from March to June.
gûf 'section of the Koran';
from Ar. gûf 'part'.
gûzâr'gratitude, compensation, recompense;
gûzâm yâgâbâm yâyên 'thank you', lit.
'may He make me someone who returns gratitude' (see gûhâm, âdah); from Ar. gûzâm 'reward'.
gûzâm 'leprosy';
from Ar. gûzâm.

h

huwa kut, huwva kut 'such a man';
from Ar. huma 'he'; for hut, see below.

habi 'work, occupation, matter, duty';
habi gâlî 'idile', lit. 'light of work' (see gûlî);
zhâlîba 'unusual' (see below);
zhâlîba 'idile' (see below);
G. tûfâf tûbâhâyây 'take care of something', habi 'administrator'; also in Ga, habi 'care'.
habu 'marrow';
C. E. En. Gt. M. sâfâ, Amh. âmlâ, A. S. abdo, Ed. abd; also in Cushitic: Al. kumbîl. 'bone'.
habâb bâya 'blow (windy)';
perhaps from Ar. habb; see also şam bâya, below.
habb 'serpent, snake';
habb liwâ 'kind of caterpillar', lit. 'shaver of the serpent' (see liwâ);
gûtrû habb 'python', lit. 'large snake' (see gûdârâ);
habbâbâa 'coax, entice';
G. hutâ habbâlab and duhâf hutbâyây 'act corruptly or viciously', Tsa. šabali 'cheat, Amh. šabali 'cheat, (metal) car' (see abâla);
the root is to be separated from abâla 'refuse' against Cerulli 230 (see abâla, above); see also habbâlab, below.
habb 'so-and-so';
habbâbâil 'hypocrite';
is probably to be derived from habbâlab 'deceive, entice' (see above).
habbîl 'hurricane';
Tsa. habbâlab, kâbolâ, Amh. kambâlab, umbulûst (see Dillmann 954, under 'asîl')
Te. habbûl, W. umbulûl, Z. ummulûl, M. umbulûlûl, Amh. ummulûlûl, Go. ummulûlûlû; (Al.) ummulûlûlû, Č. Gt. ummulûlûlû, E. ummulûlûlû, En. ummulûlûlû, Ed. ummulûlûlû; in Cushitic: Sa. Ab. habbûlab, Go. kumbîlûlûlû, Sid. ummolobotlûlû, Dar. kumbîlûlûlû.
habbâq 'dispose by mixing with liquids';
G. (t)habbâqâq 'be mingled', and perhaps also Amh. abdûq 'spread flower on the dâbaq'.
habbuq âfâ 'a great smell'.
habûr 'curse' (n.);
habûr 'âfâ 'curse' (v.);
Z. abîr-ân sam; from Cushitic: Som. habûr 'curse', Go, Sa. Ab. abîr.
habbâr 'bloom' (n.);
habbâr 'âfâ 'bloom';
Te. habbarre bennet 'euphorbia' (Schweinfurth, Abyssinische Pflanzennamen, p. 33).
hatâbôrâ 'ask';
from Ar. habbâra 'know', sistaĥbâra 'ask', Daţina šababâhâ.
habôtah 'well';
habôtah 'wellling';
habôtah sâna 'be swollen';
Sem. Ar. habôtâ 'have a swollen stomach';
Ethiopic: G. duhût habôtah, Tsa. habôtah, Te. habôta, Amh. abôtah, Arg. abôtâ, S. W. Z. ahôtâ.
habôta 'feel pain';
(t)habôtah 'feel sorry for someone, sympa-
thise';
hûfîna 'pain, ache';
hûfîna šâkama-ta 'feel pain' (see šâkama-ta);
perhaps from the Semitic and Ethiopic root hûy 'cut'.
hâb 'back of the body';
di hâb 'back of the hand' (see dî);
hûb 'gîf 'bare-backed' (see gîf);
hûb 'hûb 'carry on the back' (see hûb);
hûb 'hûb 'lie on the back' (see hûb);
hûb 'hûb 'go away', lit. 'show the back' (see rî);
from the Semitic root: Ar. hûgû 'waist';
G. hût hûg 'tions coming to mean 'back, after, afterwards' in the various Ethiopic languages (see FENGS 25 (1954), 242-243).
For gû placed in this root into â, cf. Zawya là ... anfi 'after, beyond'.
Littman, M.S. T. (1929), 90 compares Har. hût with Te. qejet 'back'.
hîr 'short';
harâq-zo hîr 'to is poor', lit. 'his arm is short' (see harâq);
from the Ethiopic root qe- 'be short'; G. hût hût 'short', Tsa. bahtî, Te. bahtî;
Arg. hûrî, Amh. C. E. Gt. aîrî, M. Ms. Go. A. aîfî, S. W. Z. anîfî, En. aîfî, Ed. aîfî, see bahtî, below.

hade 'kind of flower';
Ady. aday 'kind of daisy', Č. adî; from Ga, hûdû.
ētī 'menses';

bādā 'abandon, leave';

G. ādātā, Tana. ādājā, Te. ādājā, Č. En. S. W. Z. ādājā(m) 'throw down, abandon'; E. M. M. Go. ādājā(m), Gt. ādājas, Ed. ādājās, Ga. ādājas 'throw'.

bādāra 'spend the night, live';

gāvā bādāra 'spend the night without sleep' (see gāvā);

aṭākāda 'support';

gār aṭākāda 'support a family' (see gār);

aṭākāda 'administer';

hit bādāra 'as time passes, gradually';

amūm bādāra 'good morning', lit. 'did you spend the night well?' (see amūm);

amūm bādāra 'as good night';

mīhīnā 'spending the night, livelihood';

Sem. ḫēdā 'interior'; Ethnographic: G. ādārā bādāra 'stay'; Tana. bādāra 'spend the night', Te. bādāra, Amh. Gaf. E. M. M. Go. A. aṭākādā(m), Arg. aṭākā, Č. Gt. aṭākājā, S. W. Z. aṭākā; see also bādāra, below.

bādāra 'stale';

either from Ga. bādāra 'from the preceding year' or from the Ethnographic root bādāra 'spend the night';

bādāra would mean literally 'something that spent the night'; cf. also Tana. bādāra 'staying overnight, stale'.

For the development of meaning, cf. Ar. bātās 'stale' from bātā 'spend the night'.

bādīyā 'gift';

from Ar. bādīyā.

bāf bāya, bāf fāya 'rise, start off, stand up, get up, be high, bocone rich';

bāf aṭā 'raise, life, soul';

bāfāf aṭā 'arouse' (reduplicated bāf);

bāf 'high, raised, elevated';

Tana. bāf bāya 'rise', Amh. aṭā aṭā, aṣāf aṭā 'rise all at once'; see also aṭā aṭā.

bāfa- 'long for, yearn';

bīfō 'longing';

from Curchit: Ga. bāfā 'awake'.

bāfāf aṭā 'arouse';

see bāf bāya 'rise', above.

bīfīfī 'viper';


bāfāqa 'embrace, brood';

bāfīfī bē fāva 'carry on the hips' (see bāva);

Sem. Heb. bāhāq, Modern Syriac bāhāq;

Ethiopic: G. ḫīfāq, bāhāq, Tana. bāhājā, Te. bāhājā, Arg. bēkqīqā, Amh. qīqīqī;

Č. amīšī(m)-, E. M. amīqīqī-1, Z. amīqīqī, Mf. Go. bekqīma, S. ṣīqāqī; Gr. ṣīqīqī, ṣīqīqī, En. sīqīqī, Ed. sīqīqī; also in Curchit: Kam. ṣāqīqī, ṣāqīqī.

bāfīqā 'scrape';

represents a metathesis of bēfāqā (see above).

bāfrāsā aṭā 'fan the fire with a fan';

from Ga. bāfrāsā.

bāfrā 'take something with one or two hands or with an instrument (such as shovel, cup), draw water from a container with a small cup';

bāwīfī 'contents of both hands';

bādārā bādājāfā 'who roams about aimlessly', lit. 'a person whose footsteps are taken away' (see bādārā);

G. ḫīfō bādājāfā 'gather', Tana. bādājāfā, Te. bāfājā 'scrape corn together', Amh. E. M. M. Go. A. bāfājā(m) 'take a large quantity of grain with one or two hands'; Arg. bāfājā, Č. En. Ed. Gt. bāfājā(m), S. W. Z. amīqīqī; also in Curchit: Gaf. A. ṣāqīqī; perhaps to be compared with Ar. bāfāja 'gather wealth', Heb. ḫīfōjā 'search'.

bāfī 'thick liquid';

Te. bāfā 'thick liquid', Tana. bāfīqī.

būfī 'contents of both hands';

see bāfāqā, above.

bāfī 'a girl who passed the marriageable age and whom no man wants to marry';

Ms. aṭī; probably from Ga. bāfī 'old maid'.

bīfō 'longing';

see bāfāqā, above.

bāfālā 'memorize, recite by heart';

from Ar. bāfāqā.

bāga 'quantity of cloth for a gown';

bāgāma 'cup' (v);

from Ar. bāgāma; see also māqātī aṭā, below.

bēqāqīma 'replace, compensate';

bēqāqī 'replacement';

S. ṭāqīn 'change', W. ṭāqān.
hanady 'forest'; G. *Agnh hanāda 'hoarfrost'. Tsa han-mādā 'dusty atmospheric condition unfavorable to crops', Te. hanđa 'hoarfrost', Amh. amadāya, C. E. Gt. Ms. amādā 'cold', En. Gt. angādā, Ed. aŭdar; also in Cusitic: Ga. hanadaye.

hanūku 'fruit of sorghum after grain has been threshed'; it is used to feed cattle; also in Som. hanmag.

hanāla 'be burning with anger'; henni 'burning with anger'.

hanāmū 'porter'; from Ar. hamāmū.

hāmālilālā xāna 'come to an end prematurely, be afflicted by something unexpected, be disappointed because of something that is not done, fail to accomplish'; hāmālilā āla 'bring something to an end before it is matured or developed, cause to fail to accomplish something, stall'; from Ga. hamālilā tāke.

(h)āmālāla 'be ugly'; from Ar. hanamlām.

hammiit 'five'; hammit nisāt 'five times'; lit. 'five ten'; ahammiit nisāt 'fifty times' (see āsīt); hāmāsīt nisāt 'fifteen' (see āsīt).


hamāt 'mother-in-law'; hamāt mēt 'basket made and donated by the daughter-in-law to her mother-in-law', lit. 'the basket of the mother-in-law' (see mēt); G. *hāmāt hamat, Te. Tsa. hamat, Amh. Girs. amat, Ed. āwēt; see also hāmāli, above.

hāntu 'aickle of small size'; from Cusitic: Ga. hanītu, Sid. hānī, Dar. hāntu.

(h)āntu 'fortuneteller'; from Ga. hamu. hinn 'henna'; hinu-a va hinu-na xāna 'be red from henna'; hānīgal 'bridesmaid' (see below); from Ar. hinnādā.

hānā 'the first period of the gōnna-season'; from Ar. ta-hānā (see Hommel 604, and mezzari, below).

bīlāč 'arrow'; G. *hāny hās (Littmann, ZS. 1, 57); Sem. Heb. hāš.

bāndōfá 'bonfire in the evening of Ramadan'.

bāndu 'cradle (often suspended on the ceiling)'; from Ar. (Yemen) bāndūl, of Sanskrit (bandūla) origin (Lundberg 288).

bindirī 'spindle'; bindotī ñ' anččā, lit. 'bone of spindle' (see dīj).

Amb. Ed. Ms. Go. suzent 'spindle', S. W. Z. inzent; from Cusitic: Ga. inziirtī, Kam. Al. inziirtā. Praxtūrit 156 derives it from the Ethiopic root zētā 'turn'.

bāngula 'brain'; Te. bangul, Tsa. bangwāl, Amh. Arg. angwāl; from Cusitic: Son. bangwālu, Bī. bangwāl, Ag. angwāl, Sā. kh. bangūl. The comparison with C. āngūra (recorded by me in a&ang;ngūsāy) suggested by Corbell is in doubt.

bānnāgāl 'bridesmaid'; lit. 'girl friend who helps in the applying of the antiwormy'; from bānna, gēl (see above).

bāngōra 'kind of tree'; also in Ga. Som. bāngōra.

bāngur 'food'; bangūra-ām 'vaccious, big cote'; S. angūro 'brain', W. angworo, Z. angworo; perhaps borrowed from Ar. bangwārā, bangwārā 'food'.

bāngus bāya 'take a bite, gnaw'.

bānta 'all right'; Amh. āng 'indeed'; perhaps also Č. E. M. āgi, Gt. āgīya, En. aghīya, Ed. ākāhīya; also in Cusitic: Kam. Tem. Had. ākū. Por the forms augmented with n, see p. 6.

bāńkā 'jar of wood serving for milking'.

bānkiil bāya 'lump'; Tsa. bangwāl 'have deformed legs'; see also hoškōla 'lump', above, and hoškōlā 'hook, bent stick', below.

bāńkū 'barley (roasted or not roasted) given to mule or horses'; Amh. asaloo 'flour of barley or sorghum'.

hanakāsa 'lame'; bānkuksā xāna 'be crippled'; G. *ðhā' bhānka 'be lame'. Tsa. hanakāsā, Te. hanakāsā, Amh. anakhāsā, Arg. anākāsā; probably also Č. E. Gt. nāqūsā(m), E. nāqūsā-m, Ms. M. nāqū-m, asā-m, Go. (an)meqāsū-m; also in Cusitic: Bī. Sā. Al. hanakāsā, Ḣ. māksā.

bānūnā, in ūnī-wā bānūnā xāna 'be red from henna'; from Ar. (Aṣen) bānūnā 'henna flower'; for bānūnā, see above.


bānūqa 'kind of big pigeon'.

bāngōfā 'obstacle, stumbling block'; bāngūfī dubka 'stumble', lit. 'an obstacle hit' (see māqāfā).


bāngūfī bāya 'hit'; Tsa. bōngūfī bāya; related to bōg bāya 'have the hiccupps' (see below).

bāngūt 'broad belt of cloth, girdle of cloth'; it is used mainly for women, unless it is specified as in bāngūt qa'nī 'belt for field work' (see above), bāngūt āgādā 'girl', lit. 'bind the belt' (see āgāda); gāṅqūta bāngūta 'rainbow', lit. 'the belt of the camp' (see above); perhaps to be connected with bāngūta 'strangle' with a possible original meaning 'tie around'.

bānāt 'top of head, top'; Tsa. bānāt, Amh. E. Gt. Ms. Gā. A. anat, E. anat; also in Cusitic: Ag. anatī.

bāq 'truth, justice, duty, right, privilege'; bāqāqāq 'truthful'; from Ar. bāq 'truth'.

bīg bāya 'have the hiccupps'; Tsa. hēq bāla, Te. hēq bāla, Amh. kāq abā, Arg. ḍeq ulā, Ed. ḍeq barādī, S. W. Z. ḍeq bāla; also Cusitic: Kam. ḍiqiī, ye; Sid. ḍiq aṣī, Som. ḍiyy-qi; see also kinaq- bīngi bāya, above.

bōqqa 'small container of metal used for powdering things'; from Ar. ḍqūqqa.

bāq 'the seventh period of the bāyūg-season'; from Ar. ḍqū, ḍqa (see Hommel 601, and mezzari, below).

bēqil 'vengeance, grudge'; from Ar. ḍqīl.

bāqūn 'sea-shell'.

bāqūṭā 'truthful'; see bāq, above.

bāqūqa 'small baby in the cradle'.

bāqūqa 'truth'; from Ar. ḍqúqa.

bāra 'go'; ḍqū ḍqā 'visit the holy shrine', lit. 'go to the holy shrine' (see ḍqā); ṭālāmān-ṭū ḍqā 'pay a visit', lit. 'go in person' (see ṭālāmān).

Ethiopic: G. Tsa. hēq ṭū, Gāl. aḥbār, Č. E. Gt. Ms. āwār( ḍ), En. Ed. āwār.

bērā 'custom, tradition'; from Cusitic: Ga. kērā 'law, codex', Som. kērē.

bīr bāya 'be bored'.

bārbi 'battle, war'; bārbi sāfī 'order of battle' (see sāfī); Te, bārbi 'war', Č. E. Gt. Ms. āvā, Ed. āvrū, M. Ms. G. S. W. āvā; probably from Ar. ḍhāb.

bīrāb 'second meal in the Ramadan period taken any time before dawn'; also in Ga. ābri; is perhaps the archaic form of ābāt 'evening meal' the root of which is ābāt (see ābāt, below).

būrūb bāya 'take a mouthful of liquid, sip'; perhaps from Gu. ābūbēh.

bārbindē 'hare'; S. W. arbābindē, Ms. A. arbindēhā, Ed. arbābindēhā, Go. arbindēhā; perhaps from Ar. ābindāb.

bārda 'sole of the foot, track, trace, footprint'; ḍiq bārdā 'the palm of the hand' (see ḍiq); bārdā-ka zīfātāko 'who roams about';
kābāli 'handful': Z. hābāla; from Ga. habala; see also kābāl, below.
kābāl 'two small pieces of wood hit one against the other'; called thus because these pieces of wood have the shape of the palm of the hand.
kābāla 'piece of wood used for treshing': from Ga. habala 'piece of wood used for treshing'.
kābāndārān 'more than anything'; from Som. kābānādāran 'worse'; composed cf kābānā and dārā (see dārā, above); see also kābāndāran, below.
kabāl 'religious teacher, native doctor who heals through amulets'; hebraiwa 'profession of teacher, priest'; habēre gā hāra 'visit the native doctor', lit. 'go to the home of the native doctor' (see gā, hāra);
gātre habē 'principal teacher', lit. 'big teacher' (see gātē);
rūṭ 'assistant teacher', lit. 'small teacher' (see rūt);
from Ar. āliver 'experienced'.

kabīr 'pride': khibi yābis 'proud without having reasons for it' (see yābis);
hibrahā 'hunghāty'; hibrāhā nāna 'be hunghāty'; from Ar. hibir 'pride'.
kibīt 'match': from Ar. khibī; for its Syriac origin (Fraenkel 153) going back to Arcaadian, see Zimmer 60; see also kibīri.
kubayya 'cup of metal': from Ar. hūyatā.
kābāya 'shrink': A. khabal 'shrink'; S. W. Kaftal 'be stilt (cloth)'
kāddi 'obstinate'; probably from Ar. hadda 'be obtrusive, troublesome'; Egyptian kadd 'spite'.
kūd 'liver': kūd-xī bi qinfāt šīkātul-hew 'merciless'; lit. 'a person on whose liver a cactus grows' (see qinfāt, qinfāt).

kāūšāna (from the Semitic root kū; Heb. hēbēd 'liver'); Ethiopic: G. hēpēd 'hēbēd'; Tna. hēbēd 'liver'; Arg. hēpēd 'hēbēd'; Tna. hēbēd, Arg. hēpēd 'liver', S. W. hēbēd, S. W. hēpēd, M. kūbēd, C. xōgād, K. xōbd. For the forms without kū, see p. 4.
kāftā 'open, uncover': kāftal 'clear up (weather)'; kufat 'open'; in gāzāla kāfta 'a very short time', lit. 'the closing and the opening of the eye' (see gāzāla gūtā, see also kēfānu, above).
kāhi — kamāl

kāhi 'kind of cloth';
Amh. kāhī, of Persian origin kāhī 'quarter' through Hindustani kāhī 'quarter', English kahoot.
kāhi 'small hole';
kalān 'a group of persons or animals';
kāpā 'an s-shaped hook of iron';
through an Arabic dialect from Turkish of Venetian origin (see H. Kahane and A. Tietze, The lingua franca in the Levant, p. 244-247);
kānūnī 'male organ of child';

kānūnī 'measuring by cubits';
kārā 'kind of small thorn'.
kānī 'measure by cubits';

kātāla 'quintal';

kātāla 'water reservoir';
kārū 'cubit, arm below the elbow';

kārmān, kārmān 'caraway seeds';
from Ar. kārmān, for which see Zimmer 32; Vollers, ZDMG 33, 1903, and Koehler 441, under kārmān.
kānīdarān 'bad action or bad words added to a preceding bad action';
see also kānīdarān, darānūdarān, above.
kānīyāl 'truck';

kārū 'trumpet';
from French camion or Italian camion.
kānī 'kind of small thorn'.
kānī 'measure by cubits';
in Cushitic: Meqan kānī 'vulva'.
kāntāla 'quintal';
from French quintal or Italian quintale; for its origin qinjar (Ar.) coming from Latin centumvarium, see Lokocho, no. 1179.
kānī 'kind of tree'.
kāra 'road';
from Ga. kāraa.
kārra 'curved sword';
Tna. Amh. karra 'knife', Arg. karra afa 'kind of sword'; from Ga. kara. Praetorius 72 derives the Ethiopic root from Same 'point'.
kārru 'slight gap between the two upper front teeth (it is considered a sign of beauty)';
from Ga. kārra.
kāra 'rent' (r.);
from Ar. kadhā 'rent'.
kāra 'saddle';
from Ar. kārā.
kārū 'tires';
from Ga. karaa.
kārū 'trumpet';
kārū 'trumpet';
kārū 'trumpet';
kátába — sáxi

lax — xalama

lok. For its Aramaic origin, see Francel 143; see also Löw 148.

xal ‘vinegar’;
from Ar. ḥāl.

(t) xalálá ‘quarrel, disagree, contradict’;
ṣījīf ‘opposition, disagreement, controversy’;
from Ar. ḥālāf.

xaláqa ‘create, invent’;
from Ar. ḥaqlaqa.

xulūq ‘people’;
from Ar. ḥaql.

xuluis ‘sarcere’;
from Ar. ḥaslā.

xullūt ‘error, mistake’;
xulūt āla ‘error’; see gālib, above.

xolāta ‘be acid, be sour, have the taste or the effect of acidity’;
S. baβiqa, W. ṣalūba; probably from Sisamu; (Xab. ṣalūbil, ṣalūlbī). Cohen, Études 295 considers it a crossing of the Arabic root ṣal ‘vinegar’ and Ethiopian ṣal ‘be acid’.

xamri ‘wine’;
from Ar. hamr.

xamīsa ‘Thursday’;
swāsī ‘wine’ or ‘myth of Thursday’ (see kārubā);
ṣayem al-xamīs (‘Thursday’);
ṣayem al-xamīs yām qāqī y’en ‘a person who obtained his wealth illegally’ (see a-qāhā);
from Ar. (ṣayumul-) l-qamīs.

xamsīn ‘fifty’;
from spells to Ar. ḥamīsin.

xanā ‘be, become, be all right’;
xanā bāya ‘agree, consent’; lit. ‘say it is’ (see bāya);
xanā gi ‘whether’ (see gi);
ṣayyimah ‘whatever it is, however, be it as it may’ (see below);
Sem. Ar. kāba ‘be, become’;
Ethiopic: G. M. ṭonā, ṭonā, in ‘ḥawm nob’;
Amh. Gāf, W. ṭonā, S. ṭonā, ṭonā, Arg. ṭonā;
Č. E. Gt. xamulnim. En. ālād, M. xanām, M. hānā, Ed. ṭonā, Go. kāna, M. ṭonā, S. ṭonā.

xara ‘diga hole’; māwra ‘pick’;
Sem. Heb. ḫēḏ ‘dig’, Ar. ḥārā;

xarā ‘fifty’ (used as an insult);
from Ar. ḥarā ‘excrement’; the Ethiopic root *ḥur- (‘dina’ ḥurā ‘excrement’, ‘Amh. ar’ would be represented in Harari as ḥara.

xārbū ‘stranger’;
see gālib, above, and qrīb, below.

xurūg‘yā ‘expenses’;
from Ar. ṣir, ṣurūgīyā.

xarxār āla ‘gurgle’;
Ar. ṣirāba ‘gurgle’, onomatopoetic.

xāriqī xāna ‘drown, sink, become immured’;
from Ar. ǧāriqī.

xarṭā ‘cloth envelope for books’;
from Ar. ḩartā ‘big’.

xārūsāni ‘walking stick of bamboo’;
see xārāsā, below.

xāsāra ‘lose in business, be bankrupt’;
xasīrā ‘loss’;
from Ar. Ḩasan ‘lose’.

xāšā ‘desire, like, want, wish’;
atēla ‘be necessary’;
atēla ‘need, be necessary to’;
isnīn ‘will’;
ziwaflu usum ‘anyone’, lit. ‘the man who wants it’ (see usu);
S. W. ḥul ‘desire’, atēla ‘be necessary’;
Ms. ẓabiḥa ‘desire, want’, look for’;
Dar. ḥaz, Sid. ḥulbu ‘be necessary’. For a possible connection with bāla, see J.OS 64 (1944), 56; also see Cohen, Études 250 ff.

xísīn ‘will’;
see xalā, above.

(t) xīṭātā ‘follow, escort’;
tīkātīlā ‘follow closely, supervise’;

xatama, in qurān xalama ‘read the Koran to the end’;
xalama ‘conclusion’;
from Ar. ḥatama ‘conclude’, ḫatima ‘conclusion’;
lāya 'separate, distinguishing, make single'; lāvy, lāva 'separated'; lā-yā 'differ'; mā-lāya 'separation';
Ethiopic .require; G. .require lēlay 'separate, distinguishing', Trà. lālaya, Te, 'aša, Ḥm, lēlyl, Ṭg, lēlyl, A. ḫy-ya. m. lēly, W. lēly, Ṭz. lēly, M. Go. lēdoge(n), Mx. lēlūk, Gāf. lēlyq (see Lelā, Gafāl ṣ 860).
lāyf 'night'; myif lāyf 'midnight', lit. 'middle of night' (see nīyif).
Sem. Ar. lāyif; Ethiopic G. .require .require lelī; Trà. lāyī, Te, lālī, Ḥm, lef, Gāf. lītā.
lōx 'ground nut';
from Ar. lasso.
lāzam, lāzim 'head of a locality, who is in charge of the mosque, caller to prayer'; the 'caller to prayer' is called lāzam because the head of the locality is often the caller; lāzam āwād 'cook who crow and wakes up people' (see āwād); lāzum 'function of the lāzam'; from Ar. lāzim 'who sticks to something, does something continuously', lāzama 'hold responsible', mīlāzim 'lieutenant'.
m
—m 'as, to, indeed';
Ethiopic m-
oma, suffixed to a verb and followed by another verb in the same form is most often used for the expression of an incipial action (see Lattmann, Κα. Α. 3 1921, 163-167).
mi, mīy 'water';
mi māgā 'irrigation canal' (see māgā); mī gōdī 'well', lit. 'pit (for) water' (see gōdū);
mi mākti 'gourd with a hole in the middle serving to draw water' (see mākti);
mi quīlī 'goard for water' (see quīlā);
mi mīlāk 'he who is in charge of distributing water for irrigation' (see mīlāk);
mi inī 'water served before or after meal for washing hands' (see nī);
dīn inī 'honeyed water' (see dīī);
mandīnī 'rose-water' (see maddīr);
mi mār 'kind of drum', lit. 'river of water' (see sār);
mi etsā 'pour water on something' (see etsā);
mi māla 'draw water from the river' (see mālaa);
mi asāla 'water a garden or flower' (see sālā);
mī qala 'be shrewd and do impossible things', lit. 'coast water' (which is impossible), see qala;
mi nīyīfere 'dirty', lit. 'a person on whom one uses up water' (see nīyīfere);
Sem. Ḥm, mādī-'im water', Ar. māy; Ethiopic G. .require cī-fay, Te, Ḥm, māy, Ṭz. māy, Z. māy.
mō 'or' (in a question);
mi mōi 'or'; mīnōs ... mīnōs 'either ... or';
Sem. Ar. .require, Ḥm, mīy; Ethiopic G. .require .require mīnīsma, Te, māy.
mī 'only';
mu'axar 'the first period of the byāyn seasons'; from Ar. mu'axar 'the belated' (name of star) called in the Arabic calendar 'al-fār (al-fār) (see Landberg 1904); see also magādām,
māhlit, mālu 'day (in daytim);
G. .require mālhālī, Te. mālāhī, Ḥm, mālāhī, Te, mālī, S. mālī, W. mālī, Z. mālay, A. mālī; from the Ethiopic root sel 'spend the day' with the morpheme mā; see etsā, mālī, below,
amān 'meaning';
from Ar. ma'nā;
mo'min 'faithful'; from Ar. mu'min;
mo'rf 'favor, please!';
from Ar. mārī;
mīt 'silver';
see mīt, below;
omōt 'wicker basket';
fūṭīān mort 'basket covered with leather' (see ṣūfāba);
fūdūm mort 'kind of basket used as decoration of the house' (see fūdūl); see also mort, below;
also in Ga. mort (Paulschke, Beirāgā 53); probably also in S. māt, W. māt 'object'.
The derivation from Ethiopic mānīt 'table' proposed by Praetorius 29 is doubtful.
ma'āra dukkān 'grocery store';
from Ar. (Arden) ma'āra;
see also mālāra, and dukkān.
mo'oy 'the spending of the day, day (24 hours), often'; see mōy, below;
mu'axzin 'caller to the prayer';
from Ar. mu'afṣīn; see also asān.
(m)ābbāra 'heap up';
for aḥibāra; see mābura, below.
mābura 'dissolve life';
see bāla 'a rat', above.
mābūl 'dissolve life';
see bāla, above.
mābēna 'be between, among, within';
probably from Ar. bāyna 'between with a prefixed element ma-.'
mabruk 'blessed';
from Ar. mabrūk.
māl 'when?';
Sem. Ar. mālā, Ḥm, mīyād; SE. mālā;
tūmēča 'suit, be suitable, be convenient';
Amh. tāmēluč, A. qumāčī, Gaš, tāmēluč, Gaš, tāmēluč, Z. tāmēluč, AM. qumāčī; in Cushitic: Ag. amūtt, Kam. tāmēlā.
mēča 'wash clothes, (in slang) soil';
listen mēča 'be sold the house', lit. 'he washed away the house' (see gēr);
mēnēlāča 'place of washing clothes';
C. G. mēnēlāču, E. M. mēlāču-m, M. Go. mēnēlāču, A. mēlaču-m, S. mēla, W. mēla, Z. mēla, En. mēla.
It is true that Ar. hu mēča 'wash', but the Ethiopic root is probably taken from Cushitic: Ga. mēča, Kam. mēča, Qab. mēča-go.
(bāsār) mōča 'greatest for meat';
lit. instrument serving to take out meat; see bāsār.
mīfāg 'matter in the eyes';
perhaps from Hād, māfāga, unless it is connected with mīfāq āsa (see below).
mīlīq āsa 'squeeze something so that it spills';
Tna. māfāgāk 'suck thoroughly the breast', perhaps in connection with G. Gāmīq 'squeeze', Amh. tāmēqā; see also mīfāq, above.
mīlīqū 'spit in spouts';
mīfāq āsa 'spit in spouts' (the action is used by the women to show contempt);
W. mīfāq bāsāq, A. mīfāq bāsāq, Go. mīfāq bāsāq, S. ściq bāsāq; also in Ga. mīfāqā; is perhaps a contamination of mōmāq 'spittle' and ḫq (ṣaq) āsa (Amh.) 'spit in spouts'.
māddī 'he';
from Ar. māddā.
mādu 'across, beyond, yonder';
G. ḫādādā 'north'; Te, mādādā 'abore', Trā, ma'dā 'across', AMh. mādā, from ādū; see ādu, above, and līfādā, below.
mīdu 'short comb with several teeth';
mīdā āsa 'comb' (verb);
Trā. AMh. GUR. ādūd 'comb' from Cushitic Ga. mādā.
māddābāya 'meeting point, center';
āgā māddābāya 'crossroad', lit. 'meeting point of roads' (see āga);
see ādāba, above.
mādāf 'cannon';
from Ar. madāfi;
see from Ar. madāfi;
pl. of mīdāf.
mādāmāča 'bow for carding wool';
from AMh. mādāmāča, from dām 'card wool'.
mēdān 'plain';
from Ar. mādānā.
mādāra 'school';
Amh. mādārā 'medical school', lit. 'the school of the second grade' (see ho'ottādī, dārāqā);
from Ar. mādārā.
mādāša 'hammer' (n.);
The derivation from Sem. duš 'thresh' proposed by Praetorius 52 is doubtful.
The Selt form mēdākāiya would indicate a root āms of which the instrumental mēdāmāla became mādāla. As for the root āms, it is probably to be identified with (ā)nākāiya 'destroy';
mu'dayy 'knight of basket with conical cover used as container';
īnā mūdāya 'basket for clothes' (see īnā);
bišā mūdāya 'small basket for showing gour (see bišā);
āmā mūdāya 'basket for incense' (see ānā).
Amh. Gaf. mūdāya 'knight of basket', M. mūdā. For a Semitic etymology, see Praetorius 157.
mihāt — mūsā


mīḥāt 'ribs';

mīḥāt 'ribs';

from mīḥā 'the bone(s) of the side' (see mīhā, di).

mīḥṣī 'labor pains'; mīḥṣe-kālā 'she has labor pains', lit. 'she is in labor pains';

Ar. ṣmēṣa 'have labor pains', G. ṣmēṣa 'labor pains', Te. mēṣa, Amh. mēṣ.

māḥāb, see dām.

mīḥāwa 'object, goods, instrument, baggage, utensil, thing';

Angā ḥāwa 'necklace', lit. 'object of the neck' (see angā);

mūṣā ṭāwa 'house of the horse' (see ñōṣā);

perhaps G. ṣmēhāwī ṭāwa 'house of glass, bottle'; Amh. mēșō, ṭō mō cup of glass' (so also Cenālī 206). However, the G. and Amh. roots are probably taken from Ar. māḥāb (or) 'crystal'.

māḥiyya 'salary, wages';

Te. māḥiyyā, Tna. māḥiyyā; from Ar. ṣmēḥāyya, of Persian origin (see Bāthinī 777). Tigrinya māḥiyya 'wages, salary', 'existence of means' that exists beside ṣmēḥāyya is perhaps created by a folk-etymological derivation from ṣēay ṣēay.

māḥōs mālāq 'best man';

G. ṣmēḥā ṣmēḥāya 'young lover, true lover', Tna. mēḥāṣa 'of the same age'; Te. mēṣay 'best friend', Arg. mēṣadām, Amh. Gur. mīṣê; also in Cusāhiti: Ga. mīṣē, ḥīmā, ḥīmā, bīl māla. For nālahāy, see below.

māḥāb 'redigious sect';

see māḥāhāb, below.

mēḥāy 'instrument serving to carry something on the back';

bāzā, above.

mukkāṭa 'reward';

from Ar. mukkāṭa.

mākifā 'key, introduction';

see ṣḥāṭa 'open', above.

mākina 'machine';

mākina ṣāfī 'tailor', lit. 'tailor (using the) machine' (see ṣēafā);

from Italian macchina.

mākrī 'cunning, ruse';

from Ar. mákrī.

māṣāḍa 'pillow used either for sleeping or for leaning upon when sitting';

māṣāḍa ērā ṣibō 'pillow case' (see ērā);

from Ar. māṣāḍa 'pillow'.

māṣida 'originally' servant in an aristocratic house; (now) lower male servant.

māṣāf 'cover of any kind, lid';

see ṣṣāfā 'cover', above.

māṣāxa 'feel uneasy';

māṣāxu 'embarass who died in his mother's womb, crooked (person)';

W. māṣāxa 'be curved, be crooked', Ms.

māṣāxā (māṣāxā).

māṣāxawī 'proverb';


māṣāxa 'about';

māṣāxu 'pick' (n.);

see ṣṣāx (āx), above.

māxirī 'evening (from six to seven), prayer at about six o'clock in the evening';

from māxīrī, māxībī. See māxīra.

māxūrī 'roandworm';

from Ga. māxurī.

māxārī 'finger ring';

perhaps from ēnāmā ṣibō 'surround' (Te. sābō 'surround'); for the development of meaning, cf. SoṭḠī bevāwī 'fingers', from the Semitic root ḫōl 'surround'.

māxātī 'light-giving object (such as lamp, candle)';

māxātī ērā 'night butterfly', lit. 'evening meal of the lamp' (see ērā); for the meaning of the lamp, cf. Amb. ṣwāṭrī 'night butterfly', lit. 'evening meal of the fire';

G. ṣrē ṣmēḥā 'lamp', from ēnārī 'burn', also in Ga. māxūrītā, A. māxūtā.

mūṣātī 'needles used for stitching the opening of sacks';

also in Ga. mūṣātī, from Ar. mīḥāṣ.
máśa 'tanned hide';
A. māś; māśa; from Ga. máṣi.

(a)māsā - 'be sick, be unwell, ails, fail to find, fail to do something'; from Cushing: Kam. mā̊sā 'be sick'; Ten. mōsālāsā.

māśa 'pregnant';
a connection with Te. (mā̊ś)ā 'be pregnant' is tempting.

mīśār 'nāl';
for mīsār, below; also Som. mīsārā.
māṣā 'beverage, (at present) strong drink'; from sādā 'drink', see below.

musafīr 'traveller, ambulant merchant'; see (a)tājātā, below.

masqād 'mosque';
from Ar. masqāda.

masqāba 'humble';
from Ar. masqāba 'basin', from sababa 'pour'.

mīskan, māskāni 'poor';
mīskāni 'poverty';
perhaps from Ar. mīskāni 'poor', of Aramaic origin (Neebeke, NRS 43), ultimately from Akkadian (Zimmern 47).

miskāt 'cushions, annā';
W. masqāt, Z. masqāt 'back of body'; S. masqāt 'female genital organ'.

māskāl 'climbing';
qala masqāl 'stairscase' (see qala); see āśāla, above.

mīsāla 'appear, be like, resemble, seem';
atmādūla 'pretend, cause to be like';
ātmādūla 'look similar, look like one another';
māsālī 'example';
masqālī 'for example, for instance';
māsālā 'behaviour';
māsālī 'kind of';

Sem. Ar. māṣalā 'be like', Heb. miṣālā;

masqālī 'idle, penniless due to idleness';
Cushing: Ga. masqālā 'idle', Som. masqālā 'indolence'; perhaps related to Amb. and Gur. ṣāṣālā 'lazy' with alternation of liquids.

masqālāt 'pot of clay for coffee';
masqālāt of 'spout of the coffee pot', lit. 'the mouth of the coffee pot' (see sāf); also in Ga. masqālā.

mīsānā 'naal';
from Ar. māsānā; for its Aramaic origin, see above; also masānā, above.

masqānā 'barrān';
Amb. Ĉ. En. māsānā, E. Ga. Ga. māsānā, S. masqānā; also in Cushing: Ga. masqānā; see also masqānā, below.

masqānā 'field or garden that is accessible for irrigation';
originally 'irrigation canal', probably from Ar. masqām 'watered field'; Tana. Amb. Ms. māsānā 'irrigation canal'; also in Cushing: Som. māsānā, Ga. masqānā.

masqā 'mockery';
from sāqā 'laugh', see below.

masqāl 'cross' (n.);
Ethiopic masqāl.

masārā 'be poured (liquid dough on the baking pan), be spread (ink on paper)';
(a)māsānlā 'pour liquid dough on the baking pan, (by extension) bale bread, spread ink on paper or on a blotter'.

māsī 'flood, torrent after rain';
probably from Ar. saṣiyā 'stream'.

missīr 'rent';


musēr 'Catholic sister';
from French for 'my sister' considered as a unit and becoming musēr; the vowel of nun is due to the labial w.

māsrīl, pl. māsrīlī; 'daily expenses';
from Ar. masīra, pl. masīraī.

masāsa 'draw sword from sheath, draw out of a bunch (grass, wood)';
Flaga masāsa 'begin a melody in which the singer is joined by another' (see ṣāfīr).


māsāta 'be detestable, lose flavor (food); be without flavor';
māsālā 'lose taste in food';
amāsālā 'cause to dislike, make something detestable';
māsālā 'cause discomfort to someone' (see māsālā);
amāsālā 'make someone dislike someone or something';
māsālā 'detestable (man or object)';
Č. Ed. amatāsā (māsālā) 'make someone a bad reputation', Č. Ed. amatāsā, Č. Ed. M. amatāsā, Č. Ed. amatāsā, perhaps also Ms. Ga. A. S. W. māsāsā, Z. masāsā.

māsā 'gourd with an opening in the large end and serving to open fluids';
māsā 'gourd for sauce' (see māsā);
in māsā 'gourd serving to draw water' (see māsā);
māsā 'gourd for drink' (see āfā);
māsā 'gourd for drink' (see āfā);
Tna. Amh. māsā 'cup for drinking', from the Semitic root ṣīlā 'drink' (see sālā, below); also in Cushing: Ga. somā, masā.

mistī 'how much' (in number), how many?';
Ed. S. W. ṣālā; Ms. A. ṣālā, Ga. mūsālā; is related to Amb. Ar. saṭān. Fructuarius 129 compares Amh. ṣālā with G. ṣālā 'safed. Littmann ZDMG 75: 76, analyzes mīsīt into maṣiā 'what?' and saṭī at he compares, with reservations, with reservations, with saṭī; see also Ranödgen 73.

mistīgāh 'time of evening when incense is put into the censer and placed at the door for the saint, dead or prophet';
probably lit. 'how many āfā?' (see āfā, mistī).

mustāka 'the best part of income that is used for chewing';
Amh. mūsākā 'chewing gum', Te. mūsākā 'resin for the tibbele', from Ar. mistikā, of Greek origin.

māsā 'kind of';
see māsāla, above.

māsā 'be evening';
māsā 'be late in the evening, spend the evening'; māsā 'evening';

Sem. Am. mūsā 'become evening';

māsā 'be evening';
māsā 'be late in the evening, spend the evening'; māsā 'evening';

Sem. Am. mūsā 'become evening';
māsā 'kind of disease with swelling'; from Ga. mātā.
mīṣ 'fellow'; fem. mīṣī 'that woman!'; abad mīṣī 'a certain man' (see abad); is probably the masculine form of mīṣī 'wife' derived from *h₂h₂e (see mīṣī, below); cf. also Ar. mīṣ 'husband'.
mīṣā 'according to, respective, respectively'; mīṣā : haat (to) 'according to' (see hatu); mīṣā abad-com 'each one, each by itself' (see abad); mīṣā haat-ko 'two by two, in twos' (see ho;); mīṣā-ka harāq-ko khat-ke 'according to his means' (see harāq, khat); mīṣā-ka harāq-ko gīst-ke 'according to his means' (see harāq, gīst);
Cerulli 263 connects it with the Sicenic root mīṣ 'Ethiopic mīṣī 'be like'; for hat, see buhit, above.
mašābīr 'any light food taken in the evening of Ramadan between the two meals'; also in Ga. mašābīr.
maubab 'sweets made with flour'; from Ar. (Egyptian) maubabāt with bābāb.
maštā 'knife'; haalī maštā 'slaughtering knife', lit. 'knife that is allowed' (see haalī); arrāt maštā 'who has a bad tongue', lit. 'a tongue (like) a knife' (see arrāt); W. maštā, S. Z. maštā; from Cusitic: Ga. maštā, Harrro maštā.
mauṣāhra 'monthly salary'; from Ar. mauṣāhra.
mašīna 'barren'; see mašīna, above.
mašīq 'pencil'; see mašīq, above.
maśīq 'east'; from Ar. maśīq.
maśārīt 'wooden plate on which chewing gum placed in a circle is sent to the bride'; the bride distributes it to her female friends.
mašēt 'evening'; mašētī 'time approaching the evening, dusk'; see mašā 'be evening'.
mīḤī 'wife': mīḤī mīṣā 'daughters-in-law', lit. 'the wife of the son' (see ḥī); aḥāū mīṣī 'sister-in-law', lit. 'wife of the brother' (see aḥāū); Arg. Z. mašī 'wife', Amh. Gar. maṭī, derived by Prætorsius 57 from Ethiopic *ḥīṣī 'woman, wife'; see also mīṣī, above.
mēṭ 'silver'; from Ga. mēṭa; see also mēṭā, above. While Har. mēṭ is borrowed from Ga. maṭa it is interesting to consider Te. mēṭ 'money' as an example of pitfalls in etymology. The Te. mēṭ means 'money' in the expression 'ḥē mēṭ 'in money' (given at the engagement) as against 'ḥō rāsā 'in nature', that is, living, lit. 'with head'. This expression refers to coins given at the time of the engagement as against 'ḥē mēṭ, lit. 'in the state of a dead thing' (from mēṭā 'die'), that is, 'money'. Consequently the meaning 'money' is only a secondary meaning from that of 'dead' (as against 'alive' in the expression 'ḥō rāsā'), and is not to be connected with Har. mēṭ 'silver'.
mēṭā 'wicker basket'; māsan mēṭ 'wicker basket placed on the left wall' (see māsan); dudubās mēṭ 'wicker basket placed on the right wall' (see dudubā); mēṭ sāṣā 'weave baskets' (see sāṣā); sāṣā mēṭ 'kind of earring worn on the top of the ear' (see sāṣā); hāmmāt mēṭ 'basket made and donated by the daughter-in-law to her mother-in-law' (see hāmmāt); lit. 'the basket of the mother-in-law' (see hāmmāt); see mēṭā, above.
muṭā 'die'; simūtā-baHu 'believed', lit. 'be to whom someone died'; muṭ 'death, dead'; mūta-ya Hu-baHu 'in time of distress and happiness', lit. 'in the situation of being dead and alive' (see hu); Semitic and Ethiopic mōtā (muṭ) 'die'.
mēṭībaṛādī 'end' (n.);
mēṭībaṛādā-ke 'finally', see bāṛāda, above.
matāčā 'contribution in money to celebrate the festivities, party organized with contributed money'; see dāṇa, above.
muṭīfugār 'play, game, amusement'; mūṭīfugār 'happiness', lit. 'be to who someone died'; see (dāṇa)gā 'play', above.
mūṭīgādāl 'fight' (n.); see gādālā 'kill', above.
mūṭīḥāal 'end'; mūṭīḥāal-ke 'finally'; see bāṛāda, above.
mūṭīkāhal 'agreement'; see mūṭīkāhāla, above.
mūṭīmēr 'obedience'; see tūru, above.
mūṭīnās 'rest' (n.); see (muṭī)nāsā, below.
mūṭīnāsā 'marriage, wedding'; see nāsā 'marry'.
mūṭīrā 'animal meat bought at the butcher's shop' (expression used by women); Amh. māṭāri, māṭāro 'meat cut into pieces' (from mēṭ 'cut').
mūṭira 'oath'; see bāŚā 'swear', below.
mūṭīrgā-ka 'steadily'; see mūṭa 'steal', below.
mūṭīrgā 'bed pillow, head support'; G. mēṭā'gā 'from the head'; Tna. mūṭā'gā, Te. mūṭā'gā, Amh. zuva, Z. mētu'gā; the other Cusitic dialects use only the verbal form tūruṣa 'use as head support'.
mūṭīrāti 'steep slope'; mūṭ 'moat' (by extension) this world'; mūṭā sāgā 'make money', lit. 'find (things) of this world' (see a-gā); Amh. maṭī 'mire'.
-mūṭ 'if only'; kītī sāgā 'at least', lit. 'if only until' (see qātī);
mūṭī 'only, alone, special, separate'; mūṭī 'separate, special'; mūṭī 'apart, separately'; mūṭī-ke 'alone'; mūṭī-ko 'aside'; mūṭī-ka 'by itself, separately'; S. W. mūṭ 'only', Z. mūṭī, perhaps also M. Go. mūṭī 'naïdeveto'; for the passage of meaning, cf. Har. gēj 'nude', Ga. gojā 'above'); from Cusitic: Qəb. mētī-sī 'alone', Tem. mētī-sī. Cerulli 236 connects it with Sidamo *maaq 'alone', but its connection with the Ethiopic root hāt 'be alone' is doubtful.
muṭībbqāq 'small round sweet made of sesame seed and honey'; from Ar. muṭībbqāq for which see Landberg 2191. For the preparation of the Harari Hjaddībaq, see BES 7, p. 86.
mūṭīṭāa 'contributions in money to celebrate the festivities'; see dāṇa.
maṭīlāma 'pin on the right side of the nose'; from Ar. maṭīlāma 'rolling pin'; see also maṭīlāma.
mūṭīlī 'flies' (n.); see (maṭī)lāŠā, below.
mūṭīṭān 'strap for loading'; from the Ethiopic root mēṭ 'load'; Tna. mēṭā'ēn 'strap for loading'; Amh. maṭīṭān; also in Ga. maṭīṭāna.
mīṭāq 'side of body, side (in general)'; mīṭāq 'she' be adjacent'; mīṭāq 'be near'; Ms. mīṭāq 'side of body', S. mīṭāq.
māṭir 'drownsiness'; māṭīr-bal-ba 'he feels drowny', lit 'he has drownsiness'; māṭīrānā 'drown' become drowny'.
māṭāra dukkā 'grocery store'; see maṭāra, above.
māṭirig 'broom'; from Ethiopic mēṭīrīgī 'sweep'; Amh. maṭīrīga 'broom', Arc. maṭīrīga, Gaḥ. maṭīrīga, A. maṭīrīga.
māṭā 'absorb liquid, suck up'; gūṣya māṭā 'smoke a pipe' (see gōṣya).
Tna. Z. māṭā 'suck in, absorb', Amh. Ms. Go. A. māṭā(k)ēn; also in Ar. (Egyptian) māṣa 'suck', Heb. māṭā[h] 'drain out'.
māṭāq 'place of residence'; derived from māṭāqā 'fall' (see below), and signifying 'place where one falls or stays'.
mawūlād 'a book dealing with the life of the prophet'; aḥāšṭā mawūlād, name of month, lit. 'first mawūlād';
natāra — gōba

'vomit' and 'rust' (most probably because of the color) cf. Amh. arora 'produce excrements, rust'.

natāra 'bleed from the nose'; natāro 'bleeding of the nose'; M. Ma. Go. A. nattar(m) 'bleed', S. W. Z. natāra, The other SE. languages and Te. have var 'bleed'.

nāṭi 'the third period of the karmamāna'; from Ar. lā-nṣātra (see Hommel 602, and masnīt, above).

nāṭi bāya 'make a loud noise (f. in. širem)'; nāṭīyī 'trumpet, harmonica'; onomatopoeic.

(ā)nāṭīya 'spread out carpet or grass to cover the ground on which one sits or sleeps'; śvoḍā onāṭīya 'the shrine is made ready for the visit of the people', lit. 'they spread out a carpet in the shrine' (see dāvūt).

G. ḍān, nāṭīya, Tan. la-nāṭīya, Te. nāṭā, Amh. nāṭīya, Sem. Arabic (Hadjoumara) nāṭī yug, Mh. he-nāṭīya 'spread'; see also wānīfī, below.

nāṭābā 'be white'; nāṭīya 'make white, clear a forest'; for this root in Semitic and Ethiopic, see nāṭiša 'white'.

nāṭīyī 'trumpet, harmonica'; from sāṭi bāya 'make a loud noise' (see abūvā); the connection with Tan. nāṣāā 'shackle with the teeth' proposed by Littmann, ZS 1, 60, is doubtful.

nāwāţa 'change' (intr.); nāwā'tā 'move, exchange' (tr.); nāwāṭīya 'change, exchange, barter'; perhaps to be compared with Ethiopic wānīn 'move, agitate' (Tan. nāwāţa, Amh. nāwāţa) rather than with āfū 'change' as suggested in Lenski, Gafat 212.

nāwāţa 'apart'; Ancient Har. miwā'āt 'inconsistency'; probably S. W. go. naom 'become angry', Z. word 'oule'.

nīya 'intention'; nīya bārasa 'be discouraged', lit. 'the intention is abolished' (see bārrasā); from Ar. nīyā 'intention',

nāsī 'ribbons tied around the hair above the forehead'; from Gā. nāsī.

nāsī 'kind of shawl'; is borrowed either from Ar. naṭṭa 'clean, the clean one' or from Ar. nāṣī anything serving to wrap around the head'; see also nāṣīya, below.

nāsā 'be clean'; nāsātha 'clean' (v.); nāṣī 'clean, tidy, neat' (adj.); nāṣī 'be clean'; nāṣīya 'cleanliness'; from Ar. naṭṭa 'clean'; see also nāṣīya, above.

nē 'sleep'; nē 'lay'; hā'ī 'be lie on the back' (see hālā); hā'ī 'be lie on the stomach' (see hārī); nāṣī 'sleeping'; Č. G. wāyā-s 'sleep', E. znyyātīm, En. tīta, Ed. nūyā, A. ūnāy, S. nūn, W. dīn, Z. ḍāh, Č. xīī, Amh. ūnā, Arā, tīquī; for the derivation of this root from C. *pānāyā 'aich erolen', see Pretorius 1.66 following Rödiger.

pōlī 'police'; from French polis; see also börīs, above.

qūb 'heel'; perhaps for *āqūb, āqūb 'with loss of the initial syllable, from Ar. ʾaqūb, ʾaqūb, Cerulli 265 translates it by 'tendon' and compares Som. ḍub (so also Reinisch, Somali 236).

qūbbī 'cupola, dome'; from Ar. qūba.

qūba 'aoint, smear, paint'; āfīs qūba 'a put on scent' (see āfīj).

G. ʾābdā qūba 'aoint'; Te. qūba, Tan. qūb, Arg. goōba, Amh. E. M. Ms. go. A. qūbak(ā), Z. ēbū, S. W. bās, Č. ēbā, Mq. qūba(m), En. šāp, Ed. šūṣa(m).

qūbā 'griddle of clay'; from Ga. qūbā rather than from the Arabic root hēb 'roast' as suggested in Lenski 130.

qābē 'lack (n.), poverty'; see gābēa, below.

(a)qābāda 'hand over'; qābā 'a give down payment' (see qāba); from Ar. qabāda 'seizure of possession of someone else'.

qūbā 'dovetail'; qūba 'less, not full'; S. W. Z. gūbātī, Mq. Go. A. gūbālal(m), M. qūbāl(m), Č. En. Go. qūbrā(m), E. dūbārā(m), En. uqbrā.

qūbala 'tribe'; from Ar. qūbāla.


qūblā 'north'; from Ar. qūbāla 'direction of Mecca', Mecca being to the north of Harar; see also gūba.

qūbābā yāya 'drop, fall in drops, trickle, it is dotted'; qūbābā ʾāla 'pour in drops, contribute money'; qūbābā hāy 'small quantity of milk bought at the market' (see hāy);

qūbaqūba dīla 'be very angry', lit. 'pour (or shake) the earth' (see qūfā); see gūs bāya, above.

qūbara 'burn'; qūbara 'cover the live fire with ashes so as to keep it from dying out'; qūbara 'help in the burial'; gūbara 'grave, tomb'; gūbari ʾān 'stones used for the grave' (see ān); gūbā 'cemetery';

Sem. Heb. qābar 'burn', Ar. qābara; Ethiopic: G. ʾūbdā qābara, Tan. qābara, Te. qābara, Amh. Ms. go. A. qābār(ā), S. W. Z. qābara, as noun also in Gaf. mūgar 'tomb', Č. En. Ms. nūghār 'cemetery', A. nūghār, S. W. Z. qābor. This root also means 'plant' in Gurage.

qūbī 'drop' (n.); see gūbarī,

qūbarī 'lack, miss, not find'; tūbābara 'disappear, vanish'; tūbābara 'disagree, quarrel'; In gūbara 'be blind' (see ān); tūbābara 'be displeased', lit. 'miss joy' (see ātātī);

qūbara 'lack, poverty';

Ethiopic: G. ʾūbdā gōbara 'be defective, despair', Te. gābara, Tan. qūbara 'lack, abandon', Gaf. gūbara, Mq. Go. A. qūbara(m), S. W. Z. gūbara.

qāṣ 'fiber'; Amh. gā, Gar, qanā (En. kāvā, Ed. hekā); also in Cushitic: Kamb, Gā, Tem. gūba.

qāṣ 'not yet ripe'; from Ga. qāfe.

qūfī 'outside, exterior, outdoors'; gūfī ʾatāfī 'exterior of the house' (see gūfa); hūrī gīlī 'countryside' (see hārī); see gūba, below.

qūfā 'go to the field, go to work, be absent-minded'; āqūfī 'lead to the field'; gūfā 'a plough the cattle to the field (see āqūfā); gūfī 'outside'; perhaps from the Semitic and Ethiopic root qūfī, qūfī 'cut, separate'; Ar. qūfī 'situated at a distance';

qūfa 'cut, break by pulling, decide, (in slang) have intercourse';
qal'bbi 'heart'; qal'bbi qisna 'cowardly', lit. 'strength of heart' (see qisna); qal'bbi taliqa 'pure-hearted' (see taliqa); qal'bbi sâfä 'pure-hearted' (see sâfä); ruhû qal'bbi xâna 'be mad', lit. 'be soul and heart' (see ruhû); qal'bbi dâa 'pay attention, consider attentively, cast the evil eye' (probably by looking at someone attentively); from Ar. qalib 'heart'.

qalâba 'the sixth period of the 13th season'; from Ar. al-qalâba (see Hommel 605, and manîlî, above).

qalbho 'game of jacks played by girls'; Amh. qulbôbol from qulbî 'catch'.

qilba 'north'; metathesis of qilba, see above.

qalîl 'collar'; Amh. qalîlabab 'fold back a garment'.

qallîcâ 'who lives in the mosque and devotes his life to learning'; Amh. qallîcâla 'sourcer', but in Go. S. qallîcâd 'Molem teacher'.

qallîcâla 'children'; Ceralî 266 compares Amh. qalîla 'baby'. The singular *qalâla* stands perhaps for *qalâla* (it became *b* by assimilation to the glottalized q), a plural of *qalâla* either from the Semitic root *qll* 'be thin, small', or to be compared with Ceralî T. qalâla 'baby'.

qalâd 'strap, strip of leather'; Amh. qalâd 'cord, strip of leather serving as measure'; perhaps from Amh. qallâb 'necklace, collar'.

qalût 'button'; Amh. qalût, Taa. qaflî, Te. qalîf; from the Ethiopic root qalüf 'close, lock'.

qulafta ēsâiba 'entangle the feet of a person or of cattle to make it fall'; see perhaps from Amh. qaflafita 'bind'.

qulâsh 'cartridge after the bullet has been fired'; Tna. qulâsh.

qulâsh bâya 'spend some time, be late, linger, delay'.

qalâla 'be thin (object)'; qalâla after a noun expresses the idea of 'un-', without'; qalâla qallî 'ungrateful' (see qallâla); bisâmâl qalîl 'disrespectful' (see bisâmâl); bayâ' qallî 'disrespectful' (see bayâ'); wâfi qallî 'useless' (see wâfi'â); jilâla qallî 'ill-mannered' (see jilâla); hubâ qallî, mihrâ qallî, dîlâqâ qallî 'idle', lit. 'without occupation, work' (see hubâ, mihrâ, dîlâqâ).

although qll 'thin' is of common Semitic origin, the expression qallî for 'un-, without' is taken from Arabic; cf. Egyptian qall sr-hr 'impatient', qallî el-bayâ 'impatient', and so on.

qulullu 'shaved (girl's head)'; qullulû màm 'cow without horns' (see màm); urûs qullulû 'shaved (girl's head)', see urûs; Ed. qullulû from Ga. qullulû; probably to be compared also with Hararo hubanû, hubanâ, hubulî 'cow without horns'.

qullulûy 'sound of bell, small bell'; qullulûyâm aâl 'ring the bell'; from Ga. qullulûm 'small bell'; cf. also Ar. qullulây 'small bells' (Dozy I, 390).

qulam 'reed, writing reed'; dibêlí qulâm 'writing utensils', lit. 'ink and writing reed' (see dibêlí); bûy qulâm 'bamboo serving for writing' (see bûy);

esfì qulâm 'bamboo serving to revire fire by a person's blowing through it' (see esfì); qulâm màbûd 'a social occasion celebrated on the completion of the study of the Koran', lit. 'the breaking of the reed' (see BES vol. 7, p. 80); from Ar. qulâm 'reed'; for its Greek origin, see Lokotch, no. 1023.

qulamên 'monkey'; see ganale, below.

qullîn 'nape of the neck near the hair'; probably from Cushitic: Ga. qolîr (against Leusden 557). Sid. qollî, Al. qolîra, Had. qollâ.

qollânâl 'constipation'; from Ar. (Syria) qollân 'colic', (Yemeni) qollânâl, of Persian origin (qollâla); see Barthelmy 606.

(a)qollâqa 'purse'; probably metathesis of the root lqllî 'rinse' (see a-lâlqâla, above).

(tâlqollâqa) 'be mixed together, be intermingled'; see tâlqallâqa 'mix solids, above'.

qalulûqo 'leather bag'; from Ga. qallalûqo.

qilgây 'liquid excrement caused by dys-entr contemplation. In English glass through Som. qalals; cf. also Ar. qalâsî 'cups'.

qilâla 'as if'; kârûbân qilâlî 'as if it were a drum' (see kârûbân).

qilâla 'try to have a good or proud appearance'; qilâlî 'proud, who has a proud appearance'; perhaps to be connected with Ancient Har. qîlîl 'pride', Amh. (kîlî)qîlîlî 'be proud', Tna. qîlîlî 'proud respect for someone', perhaps also M. qîlîlî 'proud'; Č. Em. qîlîlî, E. qîlîlî.

qulâm 'leg'; Tna. qulâm 'arm from elbow to wrist'; Te. qulâm 'wrist, bone of the lower leg', Amh. qulâm 'bone of the lower leg'.

qâm 'body, member of the body'; qâm aâs 'put on weight and height'; qâmâbîr aâsî 'blood relatives', lit. 'relatives of body and flesh' (see bûy, qulûm); sât al-qâm 'the whole body' (see sât); South Arg. qâm 'body', S. qâm, W. gâm, gâm; also in Ga. qâm; probably from Ar. qâm 'stature'.

qîm 'cost, price'; qîmâ aâs 'estimate, evaluate'; from Ar. qîmâ 'price'.

qum bâya 'beck'; qumqum bâya 'beck'.

qumbursâ 'white worm in the dung'; Amh. qumbara, qumbarsâ; from Ga. qumbarsî.

qimbâstî 'small flint'.

qimîcâ bâya 'spark'; qimîcâbîr aâsî 'blood relatives'; probably to be connected with Amh. [tāqimâbîr] 'sit down', unless it is taken from Sidamo: Qab. qimîcâbîr 'sparking'.

qimîcî bâya 'wrinkle'; qimîcîsà bâya 'wrinkle'; bimàqamîsà 'wrinkle'; fîssâ qimîcîsâ bâya 'trow'; lit. 'he wrinkled his face up' (see fîssâ); qimîcîsâ 'wrinkle';...

W. tîqâmâtà 'be wrinkled', and probably also M. (tîqâmâ)-matîrâm, A. tâqâmâtâm, aqâmâtàm 'be wrinkled'.

qumâdî 'wheat'; from Cushitic: Sid. qumâdî 'wheat', Ga. Som. Af. qumâdî 'corn, bread made from wheat'.

qumâsh 'take a mouthful'; Ef. qumâsh 'take a bit' (see Ef.); bân qumâša 'take a mouthful of roasted coffee grain' (see bân); hurâ Ef. qumâsh 'the parents of the girl concluded the engagement', lit. 'they tasted the Ef. of the engaged couple' (see Ef. hurâ); hurâ Ef. qumâsh 'the parents of the girl accepted the conclusion of the engagement period', lit. 'they ate the Ef. of the promise' (see hurâ Ef.); Sid. Mr. (Dnîna) qumâša 'eat'; Ethiopic: G. ḥâft qumâša, mainly ḥâft-ḥâft qimâša 'grace, eat'. Tna. ḥâft qimâša 'take a mouthful', Te. qimâša 'take a mouthful of four or tobacco', Amh. qimâša 'smell without chewing', W. qimâša 'chew meat', S. qimâša, Arg. ḥâft qimâša; also in Cushitic: Qab. ḥâft qimâša; Ga. qimâša.

qumale 'monkey'; Mr. W. qumâlî, S. qumale; from Cushitic: Ga. qumale, qulâmî, Som. qulâmî, Sidamo *qumâlî-ta; see also qumâle, above.

qumânà 'the fact of being sour, sourness'; is used as qualifier: hây qumânà sàna 'the milk became sour'; from Ga. qumânà.

qumânà 'man who has the power of casting the evil eye'; also in Ga. qumânàla.

qumânnà 'man, person'; from Amharic: Ar. hammâr, see Doesy, Vfèrenti 399.

qumâr 'cartridge pouch'; from Ar. hammàr 'belts', of Persian (hamar) origin (Volterra, ZDMG 90, p. 647); for Ar. hammàr see Doesy, Vfèrenti 399.

qimîr rîs 'eat raw cereal'; from Ga. 'qimîrma cereal that is not ripened'; see also qimîrma, below.

qimîrma 'hair growing in compact clusters resembling beans', is perhaps in connection with the preceding root.
qeqala ‘mention’ (v.);
comes perhaps from qeql (becoming qeql), a reduplication of the Semitic root g ql (qal) ‘voice, word’,
ququ ‘crust of bread’;
C. A. W. ququ ‘toasted bread’, E. ququ, En. Ed. guq, Gt. guq, M. guq, M. Go. qquqm, Go. qruam; from the root M. gq ‘gruel’;
π gq ‘attractive beauty’, gq ‘beautiful, pretty’;
from Som. gq ‘beauty’; Cerelli 267 gives Som. gurah.
quurra ‘vicinity, near, close, recent’;
quurra da ‘kitchen’;
quurra-ba ‘be as near’;
quurra-ba ḫal ‘be as about’ to;
see gurba ‘be near’, below.
quu ‘asda’ ‘admirer’.
quu-re ‘read, recite’;
from Ar. qara.
quur ‘breakfast’;
from Arabic (Aden) ḥrw; also in Somali.
quur ‘wooden sandals for the interior of the house’;
Mh. ḥrw; also Som. qurq, Ma. ḥrw.
quur ‘Koran, death commemoration after three days’;
quur ‘the Koran’;
quur ‘large, large wooden bowl used for serving food on special occasions, food presented on the gurba-bowl’, lit. ‘the vessel of the Koran’, so called because this food is taken after the reading of the Koran (see gurba);
quur ḫal ‘to study the Koran’ (see hqiba);
quur ḫal ‘recite well the Koran or the lesson’ (see ḫal);
from Ar. qur.
qur ‘be presented’;
quur ‘be present’;
from Ar. qur ‘be near’; Ethiopic: Tna. qur ‘remaining’, Amb. qur ‘conceal, remain, stay away’, Arg. qur, Mh. qur ‘stay away’, Go. qur-am, A. qur-am, S. W. qur, Z. qur, Ms. qurah, Gd. qurah (Leslau, Gaft 860).
quur ‘shoulder blade’;
quur ḫal ‘stretch the members of the body after sleep or to feel relieved from fatigue’, lit. ‘make go out the shoulder blade’ (see ḫal); perhaps from Som. ḥr ‘neck and shoulder’.
qurra ‘incision made between the eyes
(mainly by women, for ornamentation), incision made on the eyebrows and used for curing eye-disease, part of the face between the eyes’. 
qu ‘attractive beauty’, gq ‘beautiful, pretty’;
from Som. gq ‘beauty’; Cerelli 267 gives Som. gurah.
quurra ‘vicinity, near, close, recent’;
quurra da ‘kitchen’;
quurra-ba ‘be as near’;
quurra-ba ḫal ‘be as about’ to;
see gurba ‘be near’, below.
quu ‘asda’ ‘admirer’.
quu-re ‘read, recite’;
from Ar. qara.
quur ‘breakfast’;
from Arabic (Aden) ḥrw; also in Somali.
quur ‘wooden sandals for the interior of the house’;
Mh. ḥrw; also Som. qurq, Ma. ḥrw.
quur ‘Koran, death commemoration after three days’;
quur ‘the Koran’;
quur ‘large, large wooden bowl used for serving food on special occasions, food presented on the gurba-bowl’, lit. ‘the vessel of the Koran’, so called because this food is taken after the reading of the Koran (see gurba);
quur ḫal ‘to study the Koran’ (see hqiba);
quur ḫal ‘recite well the Koran or the lesson’ (see ḫal);
from Ar. qur.
qur ‘be presented’;
quur ‘be present’;
from Ar. qur ‘be near’; Ethiopic: Tna. qur ‘remaining’, Amb. qur ‘conceal, remain, stay away’, Arg. qur, Mh. qur ‘stay away’, Go. qur-am, A. qur-am, S. W. qur, Z. qur, Ms. qurah, Gd. qurah (Leslau, Gaft 860).
quur ‘shoulder blade’;
quur ḫal ‘stretch the members of the body after sleep or to feel relieved from fatigue’, lit. ‘make go out the shoulder blade’ (see ḫal); perhaps from Som. ḥr ‘neck and shoulder’.
qurra ‘incision made between the eyes
(mainly by women, for ornamentation), incision made on the eyebrows and used for curing eye-disease, part of the face between the eyes’.
qurbat ‘large pot of clay for water, (by extension) vases’;
probably lit. ‘water-bag’; from Ar. ḡirba ‘water-bag’; also in Ga. qurbat.
qurdáda ‘cut into small pieces, chop’;
Tna. qurdáda ‘chop’, Amh. qurdádábát, Te. qurdádá, an enlarged root of Semitic: Ar. qrdá ‘tore, cut’; see qürdáda, above.
quurd ‘kind of small tick’;
Te. qurd, Tna. qurtíd, Ar. qurdát; also in Ga. qurdáda.
qurá ‘feel off, bark a tree’;
qurá ‘hard bark of tree, peel of (orange, banana)’;
qura ‘peeled off’;
qura ‘cineum’;
from Ar. qurqa.
quf ‘hurt bark of tree, peel of (orange, banana)’;
see qurra; above.
quarr ‘lighter (for cigarettes)’;
from Ar. (Aden) qurwah ‘to fire’; cf. also To. qurq ‘take fire’;
qurra ‘guard, tend, watch, protect’;
sámr ‘take care of oneself, be observing, beware, be careful’;
sámára ‘inspect’;
sqará ‘guard’; lit. ‘guard of the house’ (see sqará);
šúháb ‘cause’; see also šfr; S. qur, W. qur ‘guard’; Go. qur-m, M. qur-m, C. Gt. Ms. qur-m, E. Gqur-d, En. qur, Ed. qur (see Leslau, Muft. roots, p. 231); Fleisch 367 compares it with Ar. ḡurara ‘mibjugate’.
qurmá ‘stem of wheat used for basketwork, decoration on hair made of metal used by women’;
qurra ‘prune a tree, trim the edges of the basket’;
also in Ga. qurrma.
qurram ‘beautiful, pretty’;
see qrr, qurram.
qurrám ‘good’;
qurrám ‘be useful’;
qurrám ‘be good’;
there is undoubtedly a relationship between qurrám ‘good’ and qurrám ‘beautiful’ (cf. Amh. mellám ‘good, pretty’) even though the r is geminated in qurrám ‘good’ and simple in qurrám ‘beautiful’.
qurrám ‘hit the head with the knuckles’;
sínq-ebra qurrám ‘use sharp language’; lit. ‘hit with the language’ (see sínq); perhaps in connection with Ga. qurrámma ‘hit with the fist’ (see qrr); for the Ethiopic form hurkum, see hurkum, above.
qurrín xán ‘have a smell (food) due to burning’;
Tna. qurrín, Am. quirwám.
qurr ‘peer, equal’ (equivalent to Amh. qurr); is either from Ar. qrr ‘peer’, or is taken from an Arabic expression such as kinna ‘old man’ ‘he is of my age’.
qurr ‘school’;
qurr ‘Koran school’;
see qurri, g, above.
qurumf ‘clove’;
from Ar. (Aden) quurfal, of Greek origin (zeugma) derived from Sanskrit kshuhrābhah (Vollers, ZDMG 30, 65).
qurang ‘flesh between the kidneys’;
qurráda asa ‘tie together creditor with debtor, tie two things together’;
Tna. quurrábá ‘tie two things together’, Amh. quurrábá ‘tie together creditor with debtor’, Gt. ḡurrábá.
quroydeden ‘avuncular, stingy, closefisted, thrifty’;
from Ga. qroyde.
qurrába ‘thick bamboo’;
Tna. qurrába, Amb. qurrába; also in Cushitic: Af. qurqé, Kem. aíráxáda.
qurráru ‘cork’; ‘corked’; ‘especially in the usage of the language’;
perhaps Ga. korrra (qorrra) ‘clear, limpid’.

129
qāṭira | rāḍā'α


qāṭira 'sleeplessness', gāṭīr ḍālī 'sleep the night without sleep' (see ḍālī). Also Ga. qāṭīra, probably from Arabic (Qatanāniq) gīr 'be quiet'.

qāṭīra 'splinters of wood'; from the Semitic root ṣṭṭ, ṣṭṭ 'cut'; also in Ga. ṣṭṭān.

qāw, qawwa 'strength'; qābīb qāw 'courage', lit. 'strength of heart' (see qābīb).

From Ar. qawwān.

qāwqā 'kind of headcover'; from Ar. (Egyptian) qāwqā 'turban', from Turkish qawqaw (Littmann, no. 851).

qāy 'anger, anger that is not expressed'; qāyā 'anger that is not expressed'; W. ṣṭāyāy 'The root is not to be compared with Ethiopic ḍālī as suggested by Cerulli 265, Litmann 3:1, 68, compares Amh. ḍālī 'who gets excited over nothing'. Flosch 272 compares Tna. (ḏ)āyāyāy 'quarrel', but the derivation from Cushtic proposed by him is doubtful.

qāyas 'measure' (r); zummūri-he qāyas 'measure with the span' (see zummūri);

qayš 'measure, size'; qayšā 'to measure'; qayšā-le 'approximately, according to'; qayšā with a measure'; see also qayš, below.

From Ar. qās 'to measure', qayša 'measure'.

qawt 'anger that is not expressed'; see qayš, above.

r 'rā' 'see'; ṣārā 'show'; ṣārā ṣārā 'show'; ṣārār (pl.) 'meet one another'; ṣārār 'have intercourse, lit. 'meet' in the expression ḏālī-ḥū ṣārār 'have intercourse with a woman', ḏālī-ḥū ṣārār 'have intercourse with a man'; ṣārār is ṣārār 'eyewitness', lit. 'who saw with the eye' (see ṣārār);

rāḍā'α 'announce the death, convey the news of the death of someone'; rāḍā'α 'the visit made by the women to the relatives of the dead';

Tna. ( HttpServletResponse  announce the death', Amh. ṣārār, Mg. Go. bāzā al-aṭīmātār, M. A. rādā'α-

rāḍiyon 'radio'; Amh. rādiyon, from radio.

(a) rādāf 'it is late in the morning'; rādāf 'the last hours of the morning'; rādāfā lāt 'it is late'; sīsā rādāfā 'late in the morning' (see rādāf); Ethiopic: Tna. Amh. Gaf. Go. A. Ar. aradāfā (m) 'be late in the morning'; Ar. aradāfā. W. aradāfā; also in Cushtic: Kam. rādāfā, Tem. rādāfā;

rāfūr bāyā 'dangle and be flabby'; rāfūr bāyā 'luggage hair' (see bāyā); cf. perhaps Ar. (Egyptian) rāfār 'flat'; Ar. rāfā 'quiver'.

rāga 'witness, evidence';

rāga jārā 'call a witness' (see jārā); rāgānā 'testimony';

From Ga. rāga.

rāga, fem. rāgāl 'old (man, object), elder'; rāga 'be old'; the root is rāy in S. W. Go. be 'old'; the root rāgāl of Ar. aradāfā and of Ar. aradāfā is derived from a noun (jārānγy Go.) 'old'; rāy in G. ḋālī 'old'.

rībā 'interest on money';

From Ar. rībā.

rūbat 'quarter'; from Ar. ṣārāb.

(a) rābā 'to water, sprinkle'; rūbā 'light rain during the rainy season', lit. 'that which waters the threshing field' (see rūb, above).

Sem. ṣēlym 'dew as heavy as rain'; Ethiopic: Tna. rābā 'water'; Amh. ṣārābā 'related to ṣārāb'; Go. arfārāfā '(m) sprinkle', Ma. As. ṣēlym, S. ṣēlym.

rūbā 'panic, chaos, disturbance'; rūbā 'disturb'; Amh. ṣēlym, ṣārāb, Tna. rūbā; also from (Ar. ḍānīn) ṣārāb, (Yemenite) ṣārāb, also in Ga. ṣārāb.

(a) rādā'α 'announce the death, convey the news of the death of someone';
rāma 'line up in a row small piles of spices or grain'; probably from Ga. rāmā; see also mūrrā, above.
rumā 'pomegranate'; from Ar. rumānī.
rammāt 'hair waves'.
raśā 'point' (p.); also Som. raśgī, Ar. (Oman) rāṣgī, S. raśgā, M. raśgā, Amh. raśā, W. raśā, Gt. raśmā, En. raśā, Ga. raśā, Ar. raśā.
raśga 'stapled'; perhaps from Ga. raśha 'perplexed'.
raśku 'kind of edible berry'.
(a)rāqqa 'allure, attract'.
ra' 'granny of clay'; Amh. rāg, probably from Cushtic: Som. rāg, Ga. rāgā.
rāqqa 'mad'; from Cushtic: Ga. ḍāqqa, Sem. ḍāqqa, Dar. ḍāqqa, Kham. ṭāqa, Ar. ṭāqa.
raśla 'letter'; from Ar. rašā.
rasmi 'official'; from Ar. rasiyya.
raśa 'lead' (n., bullet); from Ar. raśa; for its Persian origin, see Siddig 19. 39.
raśada 'be mature, serious'; from Ar. raśāda 'follow the right path, be mature'.
rāta 'remains of food between the teeth'.
rātta, rātə 'the fourth day from today'; from the root harāl 'four' (see above); cf. also M. Ar. ārabītā 'the fourth day from today', S. ra‘abt, W. rabī, likewise from the root ‘four’; see also raśāna, above.
rātta 'win in a lawsuit'; rātā 'lose in a lawsuit';
ra‘ 'spark, the red hot pieces of wood that detach themselves from the fire'; perhaps from the root ra‘f with loss of m (see p. 4); Tna. ra‘ā 'cinders', Amh. ra‘ā, A. ārāmēlātī.
ra‘a 'run';
ramūs 'run' (p.);
ra‘a 'wet, humid' (adj.);
ra‘āra‘a 'who brings good luck', lit. 'of wet (fresh) footprint' (see harāda); from the Semitic and Ethiopian root ra‘f: Heb. ra‘āf; Ethiopic: G. ṭa‘a ra‘ā 'be wet', Tna. Z. ra‘ābī, Amh. ra‘ābī, Ar. ra‘ābā.
ra‘ā 'pound' (n.); from Ar. ra‘āf, of Greek origin (Fransenkel 200).
ra‘āqsa 'be moist, fresh'; ra‘āqsa 'moist, fresh'; is a contamination of the roots ra‘a (see ra‘tā) and raś (see raśāsa).
ra‘ā 'bolt'; from Ar. ra‘ā.
ra‘ 'rice'; from Ar. ra‘ā.
ra‘āna 'be heavy, serious'; ra‘āna 'heavy'; ra‘āna ' heaviness';
Semitic: Ar. ra‘āna 'be weighty, be firm of judgement'; Ethiopic: Tna. ra‘ānā 'exceed the measure, be heavy', Te. ra‘ānā 'be heavy' and ra‘āna 'load heavily'.
ra‘āqsa 'bliss someone with meanings of subsistence'; ra‘ūsi 'sustenance, subsistence'; from Ar. ra‘āqsa 'provide with the means of subsistence', ra‘āq 'subsistence'; of Persian origin (see Siddig 59).
ra‘ā 'time, at the time of'; ra‘ā + perfect = sa‘a 'when'; for sa‘a, below.
ra‘ā 'hour, watch, time'; ra‘ā + perfect = sa‘a 'when' (see ra‘ā).
sūf 'wool';
sūfirda ‘suit’, lit. ‘cloth of wool’ (see sāf);
sūf sāf ‘suit tailor’, lit. ‘tailor (who works) with wool’ (see sāf);
from Ar. sāf ‘wool’.
sūf ‘sunflower’;
Amb. Tah. Te. surs; also in Cushitic: Ga. som, sāf, sāf.
sūfl ‘round mat of grass placed on the floor and used as a tablecloth’;
also Som. sōf; Te. sūf ‘vessel made of palm-wood for collecting the flour while grinding’.
sāfir, name of month;
from Ar. sāfār.
sāfār ‘measure with a cup’;
sāfāra ‘camp’ (v.);
sāfāra ‘section of town’;
G. ṣāfārā, Tna. sāfārā, Te. sāfāra, SE. sīfārā; also in Som. sāfār caravan.
sāfāra ‘depart for a journey’;
sāfāra ‘depart for a journey’;
musafrī ‘traveller’;
sāfār ilta ‘practice trade’, lit. ‘go on a journey’ (see ilta);
from Ar. sāfāra ‘depart for a journey’.
sāfārīn ‘citrus fruit’;
from Ar. sāfārī, for its Persian origin, see Siddiqi 64.
śīf ‘insult, quality, shape, form’;
from Ar. sīf.
sāfa ‘a place’;
also from Ar. sīf.
sāgā ‘prostrate oneself, pray’;
Ar. sūqada; G. ṣāgā ṣūqāda, Tna. sāgaḍa, Te. sāgada, SE. sāgāda; for its Aramaic origin, see Noelleke, NBIS 36.
(s)āgāda ‘fall asleep’;
perhaps in relation with suggudam āya, below.
sugg ‘measure for wheat’;
200 āya = 1200 sugga, from Ga. sugga.
sāgā ‘sound’ (n.);
Gd. sāgall, from Cushitic: Ga. sāgala, Hi. saggela.
sagudal āya ‘doze’;
see also (s)āgāda, above.
sāgara ‘amble’;
Tna. sāgara, SE. sāgara, also in Ga. sāgaru.
sāgara ‘toilet’;
Ambh. sāgara, also in Ga. sāgaru.
sāgari ‘antelope, gazelle’;
from Som. sāgorgu.
sāgāri ‘plaited basket serving as decoration of house, cover for small basket’;
Ga. sāggra, Gd. sāggra, E. M. sāggra, Ed. saggag.
sāgīya ‘butcher’;
sāgīya dūkhān ‘butcher’s shop’ (see dūkhān);
Amb. used in Harar sāgaya; also in Ga. sāguyaa.
as ‘part, share’;
sāgā ‘brave, bold, courageous’;
see sīfā, below.
(zamb) sāgāgā ‘fly-swatting’;
see sāgāgā ‘chase away’, above.
sāgā ‘prayer mat made of skin’;
from Ar. sāgāda; on the various forms of this noun in Arabic, see W. Marqāzī, Textes arabes de Tangier, p. 331, under sāfī.
sābih ‘friend’;
sābih sābih ‘man who strictly observes the prayers’ (see sābih);
from Ar. sābih.
sābir ‘boat’;
from Somali sābir, probably originating from South Arabic zābirā.
sābir ‘dish, plate’;
from Ar. sābirā.
sebqā ‘laugh’;
sebqah ‘laugh, smile’, maked ‘mockery’;
Sem. Heb. sebh ‘laugh’. In most of the Ethiopic languages is dissimilated into s because of the following of g: G. ṣēbqā, Tna. sēbqā, Te. sēbqā, Ar. sebqah, Ga. sēbqā, En. sēbqā, Am. sēbqā, E. sēbqā, X. sēbqā.
The other Gurage dialects have d as first radical: C. E. Gt. M. M. sābqā, Ed. dābqā, Go. dābqā.
sābār, sābir ‘magician, sorcerer’;
from Ar. sābār.
sābāra ‘wooden plank’;
from Ar. sābāra ‘chair’.
sābanda ‘insert by forcing, fit’;
G. ṣēbqā ‘treat with violence, injury’;
perhaps also Amh. ṣābā ‘put into the hair (f. in a wooden comb)’;
Sem. Syriac ṣābā ‘wound’.
sākā ‘bee, run away’;
G. ṣēkā ṣēkā, Te. sēkā, Ar. sākā, Am. šēkā, W. šēkā, Z. šēkā, S. sēkā, C. En. šēkā, A. šēkā, E. M. sēkā, Go. sēkā, Ed. sēkā.
sikka, in aimir sikkā ‘Harari money’;
it. ‘money of the sovereign’ (see aimir);
from Ar. sākha.
sākkā ‘string, put in a row’;
G. ṣēkā ṣēkā, Te. sēkā, Ar. sākā, Am. šēkā, W. šēkā, Z. šēkā, S. sēkā, C. En. šēkā, A. šēkā, E. M. sēkā, Go. sēkā, Ed. sēkā.
sukkā ‘sugar’;
from Ar. sukār, of Sanskrit origin (dvāpara).
sāx bāya ‘be inert, just (v.)’;
Ancient Har. sāx ‘weakness’.
sāxī ‘generous’;
sāxīnā ‘generosity, charity’;
from Ar. sāxī ‘generous’.
sāxānā ‘shin of leg’;
Ethiopic: G. ṣēx ‘sāxān’, Amh. sēxān, C. En. sēxān, E. sēxān, X. sēxān, En. sēxān, Ed. sēxān, M. sēxān, Ms. sēxān, Go. S. W. sēxān, A. sēxān,
also in Cushitic: Qab. sēxānwa.
sāxāra ‘be drunk’;
andārā ‘intoxicate’;
suṣur ‘drunk’;
Semitic (ṣuṣur), for its Arabic origin, see Siddiqi.
sāxāri ‘agony’;
from Ar. sāxārī-al-must; also in Ga. sāhara.
sāli ‘kind of song requested for the dance’;
G. ṣēlā ‘a man who lost one or several teeth’;
from Ga. sēl; perhaps also Te. sāla ‘break the teeth in small pieces, lose the teeth’.
sālāba ‘castrated’;
sōnab ‘castrated’;
sālī ‘row, line of people, parade’;
ḥārī sālī ‘order of battle’ (see ḥārī);
Amb. sālī; perhaps from Ar. salāfa ‘go in front’, sūf ‘in single line’.
sālābā ‘dance’ (v.);
perhaps Ram. sālīd-ī (causative) ‘cause to slide’.
sālab ‘smooth’;
perhaps metallisation of sālās (see above).
sālīb ‘virtuous’;
from Ar. sālbī.
salam ‘peace’;
salām bāy ‘visitor’, lit. ‘who says peace’ (see bāy);
salām-be bāy ‘pay a visit’, lit. ‘go in peace’ (see bāy);
salāmān ‘greetings’;
from Ar. salām.
salām ‘ladder’;
from Ar. salam; for its Aramaic origin, see Jeffery 177.
selām ‘naat made of palm leaves’;
sillīq-īz wātā ‘a become very thin’ (expression used by women);
lit. ‘his thinness came out’ (see ālā’t);
for sillisan, cf. Amh. sillāq ‘grain finely’.
sālāsa ‘Tuesday’;
from Ar. at-salāsa.
sulas ‘a third’;
probably from Ar. ālū, for this root in Harari, see sīlā, below.
(tā)sālsāla ‘become very thin, emaciated, exhausted’;
Amh. salissāla ‘become meager from disease’.
silsālā ‘chain’;
see sīnsāl, below.
silā ‘prayer, midday, twelve o’clock’;
silās ‘prayer’ (lit. ‘time of prayer’ (see gīr);
sūbīr salāt ‘midday prayer’ (see silār);
sālīb sālāt ‘afternoon’ (see bārī);
sālīb sālāt ‘who strictly observes the prayers’ (see sūbīr);
see also silāsālī.
from Ar. salāt ‘prayer’. For the Aramaic origin of Ar. sālāt (Jeffery 192) coming from Accad, see Zimmern 197.
This root is perhaps to be connected with Aram. stdlib 'go up', Ar. tsallāqo, soq, śćīkāt 'high' (see Leslau, Lex. Seq. 299).

ściqun 'filtered batter with herbs (it is used as medicine for headaches by putting it through the nozzle)'.

(asqāṣāqa 'extract the substance of leaves, herbs or roots by boiling'; Amh. ለ şiddetaska 'srape off the substance'.

sāri 'mountain';

sārī ābha 'slope' (see ābha);

Z. sārī 'mountain'; perhaps from Som. sāri 'forest' (so also Corrili 272); for the meanings, cf. Akkadian kładā 'mountain, forest'.

sār 'grass';

sār gār 'a house with a thatched roof', lit. 'a house of grass' (see gār);

sār nāṣa 'black out grass' (see nāṣa);

sār qīla 'new grass' (see qīla);

see sārī, above.

sār 'root, bottom, near'; sāri-le close-sīrī.


sāra 'fenced-in or not-fenced-in meadow considered as property of someone, restriction imposed at the fence law suit during any gathering of young men and especially during the wedding week'; sāra agud into the sāra is in effect, lit. 'the sāra is tied' (see agadā); sāra ṣīfāšāna 'the sāra is released' (see ṣīfāšānā);


sārri 'thick bread made of wheat'; probably to be connected with M. Go. sārre 'wheat', A. sāri, S. zārā, W. sārā, Č. zari, E. aren, En. sāra, Ed. sārā, Gt. șarī, Ma. șar, going back to Amh. šēb, G. ḫaṣṣ ṣārā, Tnr. ṣārāy, En. ṣārāy, and probably Sem. Ar. șārī 'barley', Heb. šūrāy (also in Cuchicli; Af. sīrā 'wheat');

sārī 'secret', from Ar. sīrī.

sār 'food offered to a group of people on a special occasion (i. e. after the reciting of the Koran, or at the feast of manṣūbā);

asāra 'offer the sāra';

perhaps Č. E. G. M. šārā 'food', En. Ed. šārēd, S. W. sōr 'food', and perhaps also Gt. šārēd 'evening meal': probably from Cuchicli: Ga. sa 'food', Som. sār, Qab. šārō 'food', Af. šārō.

sārā 'picture';

from Ar. sīrā.

sārā'a 'put in a row, line up, arrange';

Som. Ar. šārā' 'prescribe', Ethiopic: G. ḪAṣṣ ṣārā' 'arrange', Tnr. šārē, Tn. šārē, Amh. sārā 'establish, prescibe'.

sārāb 'call of leg';

Tnr. sārēba (Reinsich, Bīlān 199). Gt. ṣārēba; from Cuchicli: Ga. sārēba, So. Af. ṣārba, zarba.

sārīf ṣās 'change money';

from Ar. ṣārīfā; see also sārīf asī.

sārī 'the seventh period of the hirmān season';

from Ar. ɾəs-ṣās (see Hommel 603, and manṣūbā, above).

sārmān ḥay 'freshly milked milk';

see ḥay 'milk', above.

sārā 'mount (male on female)';

asārā 'graft' 'mate animals', lit. 'mate make' (G. ḪAṣṣ sārārā 'mount, assaiti', Tnr. šārō, Tn. šārē 'jump', Amh. šārārā 'mount (male on female), jump', Arg. šārērā).

(as)sārāra 'graft, mate animals';

see šārāra 'climb', above.

sārisrā bāya 'take off the next from the left- over bone';

sārisrā 'small incisions on the lower part of the back performed at a very early age with the purpose of strengthening the body';

Tnr. sārsārā 'make a hole in a hard object', Amh. sārsārā 'bore', En. Gt. W. sokrē, A. ṣawāsrē; also in Som. sārā 'incision';

sārsārā 'saucer'.

sārit 'manners, behavior';

from Ar. šārē.

sas bāya 'steeep, bow down, bend down'.

sāsā 'thirty, (by extension) teeth';

'teeth are called sāsā because a grown-up man has thirty teeth; a person who always laughs, lit. 'cheeps of teeth' (that is, he shows his teeth to everybody): see šāsāsā; Som. šāsā 'thirty', Te. Tnr. Amh. A. Arg. šāsānā, Gt. šāsā; see also šāsā 'three', below.

sāsā 'dust';

from Cuchicli: Som. šāsā 'desert sand', Sa. šāsā, Af. šāsā.

sās 'moth that pays wood, kind of blackant';

sās šāsā 'be worn-eaten';

from Ar. šāsā 'moth'; for its Aaccadian origin, see Zimmerm 58.

sūssum 'bundle of (i. e. the stems of which are shortened').

sūssēt šāsā 'be greedy';

sūssētāt 'avaricious';

G. ḪAṣṣ šāsātša 'be greedy', Tnr. šāsā'nā, Amh. šāsānā 'voracious'; also in Cuchicli: Ac. sōsātā.

sūttā 'after tomorrow';

lit. 'three days from today' (see šāsā 'three', below); Č. E. El. M. sōtā 'after tomorrow', M. šātā, A. etātā, S. šātā, W. ūsētā.

sūttā 'before yesterday';

lit. 'three days ago' (see šāsā 'three', below).

M. Gt. Gt. šūttānā 'before yesterday', Č. šātāra, E. En. Gt. šātānā, Ed. šātānā, A. šātānā, S. šātānā, W. šūttānā, Z. šūttānā; for the ending ūnā, see šātānā, below.

sāttā 'basket containing a plate used for storing the biscuits to be carried to the bridal house';

from Ar. šātānā 'screen'.

sātā 'givel';

sātā 'giving';

qabāt sātā 'give the daughter in marriage' (see qabāt);

bāṣītāt sātā 'advise', lit. 'give advice' (see bāṣītāt).

Amh. sātā 'give', G. ḪAṣṣ šātāshā 'take' (Prosper 65); Sem. Heb. šāțēl 'hold out to';

sātā 'seven week';

sātā 'seven'; lit. 'seven ten';

sātā šātā 'seventeen';

sātā šātā 'seven';

sātā-shētā 'weekly';

Sem. šātā, Heb. šātēl 'seven'; Ethiopic: ḪAṣṣ šātā, Te. šātē, Tn. šātētā;
month preceding Ramadan is the month in which the people take anthelmintic to clean their body; S. sayf, W. sof, 'anthelmintic', Amh. šoł, E. M. Ms. Go. a. sof 'tapeworm', C. sonfà; probably from Cushitic: Had. šiif, Ga. gofo, Dar. šàfà.

sēfara 'split along the grain into splinters'; derā 'line across a page, a split along the grain'; sēfà 'crack, split'; 

the noun sēfara is perhaps borrowed from Arabic (see sēfara, above), but the verb is connected with G. ebpē. tābēfō 'split', and Amh. Gur. sēf: Amh. a:nēf, M. Go. A. sonfà:m, W. Z. sonfà, C. Go. a:rəf, E. mərəf, M. En. arəf, Semitic: Ar. sēfara 'sepiments', Soq. a:nēf 'split'; related to Amh. sēfara 'divide into two', Heb. kōrāf 'make incisions', Ar. sēfara 'split'; see also sēf àf 'splitter', above.

swāb 'reward given by God for good deeds'; swāb-be bāya 'do something for the sake of God'; stiffly from Amh. šābà.

suvāk 'tooth scraper made of the root of or the stem of certain plants'; swādā ála 'brush the teeth'; from Amh. sādà 'tooth scraper'; see also sāfà, above.

prüsāwar wānbur 'burning sun'.

sāy 'kind of game'.

sāy 'plenty, prosperity, abundance'; from Ar. sāy 'mill that flows abundantly'.

sédāba 'two men who marry two sisters in relation to one another'.

sāyāq 'jeweler'; from Ar. sāyyaq.

sēyūmāt 'the year before last'; lit. 'the third year'; see sēyūm, šīrī, amat.

sēza 'early morning (after suheb)', in the morning'; see sēzā, sēza late in the morning (see sējādā); see sēza, above.

sēfà 'thing'; iːfà 'something, anything, nothing (with negative verb)'; see also a�fà:ì, above; for ahād 'one', see above; šī 'thing', from Ar. šayf.

sīfī 'three'; asīfī 'thirteen' (see assīfī).

šēbā tari螅 'name of month' (see maw siti). 


šibè 'wire'; šīb · waftia 'gauge wire', lit. 'filter of wire' (see waftia);

Amh. Tna. šēbā, probably from Amh. šēbātə 'the, in', the derivations from šēb, šahb 'pull' proposed by Praetorius st is doubtful.

šēbā 'net'; šēbākabéta 'knitted cap' (see kabëta);

from Amh. šēbà 'net';

šēbbà 'window'; from Ar. šēbāh, for which see Vollers, 1992, 292.

šēbāt 'gray hair'; šēbātim 'who has gray hair'; šēbhām šāma 'have gray hair';


šēdābam 'uncircumcised' (is used as abuse).

šēdār 'black dress of women worn when they go out veiled'; also in Som. šēdār; through Ar. (Aden) šēfard from Persian šēfār.

šēfta 'brigand, rebel'; (n.); šīft ṫāma 'rebel' (v.);


sēfî 'chicken pox'; Ttn. šēfî bâhâ 'have many pustules', W. šēfî 'chickenpox', Z. šēfî:ta; also in Cushitic: Kem. šēfî:ta:Tem. šēfî:ta: Ga. šēfî:

sagţī 'brave'; from Ar. sāfţà; see also sāfţà, above.

shāhda 'profession of faith'; 

shāhda ṭahāda 'say the profession of faith' (see ṭahāda);

from Ar. shāhada.

shāhdī 'witness';

from Ar. shāhid.

sāhî 'tea'; from Ar. šāhī, of Chinese origin.

sūhum 'grain boiled in water'; G. šū:h, Z. šum; perhaps related to 'coastal barley' of Ḟ. E. M. Ms. šamā:m, En. šūhâ, Ed. šayî, G. šū:nî, S. šūm; also in Cushitic: Had. šum, Ga. šum, for which see BES 3 (1950), 35.

sūmudud bāya 'side';

from Amh. šāmudûmada 'who walks slightly limping'.

sābān, in šābān 'ray', see 'sun', above.

sūbān 'dense';

from Ar. šābāna 'fill up, load'.

sīhērā 'sand';

Te. šēfâr 'small stone', Z. šūrâra 'sand'; in Cushitic: Bil. šēfâra 'sand', Had. šēfârâ.

šēbât 'urine'; šēbāt oːdâ 'urinate';

perhaps from Amh. šēba 'urinate' with an augmented i coming from a noun *šābbat > ša:bàt; in Cushitic: Bil. šeː, Šeː, Šeːm, Kham. šeː;

šēkā 'doubt' (n.);

šēkā ḫâlîn 'doubt, suspect' (v);

from Ar. šēkā.

šēkîr bāya 'take a seat';

Irā-še kekkîr bāya 'live comfortably', lit. 'sit in a valley abundant in water' (see Irā);

from Ga. šēkîr 'take a rest'.

šēkîr 'grateful';

šēkîr 'gratitude';

from Ar. šēkîr, šuhr.

sēfî 'in sēfî 'cactus'; lit. 'thorn of euphorbia'; see sēfî, above, and sīfâ, below. Note that this form occurs only in this expression, and is perhaps taken from Ambaxic whereas the Harari expression for 'thorn is sēfâ.

saxxâ bâya 'make a rustling or hissing sound';

onomatopoetic; cf. Ar. šâkhâ 'make a noise while flowing (milok), wren', Te. šâkhâ bēla 'rustle', Tna. šâ:kâ bōlā 'ring', also in Cushitic: Som. šâ:kâ 'noise, rustle', Bil. šā:k, see also saxxâs bāya.

saxxâs bāya 'whisper';

onomatopoetic; see also saxxâs bâya.

sākîta 'become moulzy, be dusty'; Amh. Go. šā:kîtō, Arg. šâ:kâ, Z. šā:kâ; the g of these languages became h > n in Harari.

sīllâda 'shave';

šîllâ 'razor made locally', lit. 'razor of the city' (see șîllâ); bā:kî:šē:kâ 'kind of caterpillar' (see bu:kî:šî); in Ḟis-ras al-shūlâda 'rule', lit. who shaved his eyelashes (a thing that is usually not done); see Ḟis-ras; S. šē:kâ, W. šē:kâda 'shave', Z. šē:kâda, Amh. šē:kâda 'cut hair', probably also Ms. (a)štâllâda 'take off', S. šâlâda.

sīllâtu 'paralyzis';

sīllâtu šē:xā 'be paralyzed';

perhaps from Ar. šâllâ; also in M. šālâh 'be exhausted', Ms. Go. šâllâ (be:x) 'be paralyzed', Ttn. šâllà, Amh. šâllâtu 'paralyzed'; in Cushitic: Qab. šālâ:li:

sîlî 'kind of woman's dress in a color'; for sîlî 'three', see below; šîlî is perhaps to be compared with Amh. šâllî 'wine, burnt'; Ttn. šâllâ, Ar. šâllâ.

šâllâma 'decorate, adorn, reward'; šâllâtâma 'beautify oneself';


šîlîm šâsà 'take a nap';

Ttn. šâllâmâlu halâ 'be taken over by sleep', Te. šâllâm 'drowsy-eyed', Amh. šîlîm aša 'fall asleep', A. šâllàm abâlâ.
Sīrī 'valley having water in abundance, depression';
sīrī-be Šîkîf bāyā 'live comfortably', lit. 'sit in a valley abundant in water' (see Šîkîf bāyā).
Sār 'porridge made of flour boiled in water';
probably Tna. Amh. Sār, Šōvo 'mashed peas', Gaul. Sār, En. S. W. Z. Šovo 'mash';
Ed. Šār, Č. E. M. Ma. Go. A. Šorm, Gt. Šoro; also in Cushitic: Ga. Šār, Sid. Šēr, Tem. Šera, Amh. Šar;
Sār, Šarma 'Monem law';
from Ar. Šār, Šarā' even though the root šr exists in Geez.
štā 'in šārying bār' 'business transaction';
lit. 'buying and selling' (see šārā); from Ar. Šār, Šarīf.
Širā 'whiskers';
from Ar. Širāb.
Širāb 'knit cloth';
širāb šākāb 'socks' (see širāb);
from Ar. (Egyptian) širāb jābāl 'stockings, from Turkish ṣirāb, of Persian origin (gerāb); also in Ga. širābī.
Šurbo 'chick soup without meat';
Tna. šurbo, Te. šurbo, Amh. šurbo; from Ar. šurbo.
šārā 'change money';
see šārā, above.
Šārā 'chip, break the edges';
takārāj 'be chipped (tooth)';
šārā 'a person who has defects';
sirāfāšt šārā 'all chipped';
Te. šārā 'break the teeth', Tna. šārājī 'chip a utensil', Amh. Ma. Go. šārāfāšt 'lose the tooth', S. šārāfta.
Šārī 'kind of game with pebbles';
this game is called gōšā in Amharic.
Šārīf 'descendant of the prophet Mohammad, honored person';
from Ar. Šārīf.
Šārik 'partner';
šārīkā 'be a partner';
from Ar. Šārīk.
Šārmata 'prostitute';
from Ar. Šārmata.
Šāriq 'east';
from Ar. Šārīq.
Šāriš bāyā 'take a walk';
šārištē 'walk';
Amh. Šātimbarāštā, Arg. Šātimbarāštā, Ed. Šātimbarāštā, Go. Šātimbarəš imaginable, A. Šātimbārāštā, S. Šātimbar Šātānu, Z. Šātimbar Šātānu; in connection with šār 'bāyā 'go around', see above.
Šātī 'surrounding area, surrounding, circumference';
šātī-be 'all around it';
see šārā bāyā 'go around', above.
Šātī 'bet';
from Ar. Šātī.
Šādat 'maslin';
from Ar. Šādat, for which see Doxy, Webster's 235-240.
Šātī 'three';
ara šēlī 'three' (see assār);
šēlī 'third';
šēlī bādār 'boneless meat taken from three different places of the animal'; lit. 'the three meats' (see bādār);
šēlī šādār 'kind of woman's dress in three colors' (see šēlī); see šēlī 'three' above.
Šēdāw Šāhā 'become sick of the šalāw disease (i. e. in a baby when approached by an unknown person)';
šīt 'kind of cloth';
through Ar. Šīrī (Doxy, vol. I, p. 808) from Persian šīt.
šēt 'the young female relatives of the husband in relation to the wife';
Šōnlī 'straight dagger';
G. Šōnbī, šōntēl, šōntīl, Te. šōntī, šōntīl, Amh. šōntīl, Šōnlī; also in Cushitic: Som. Šōnlī 'kind of bigawl', Bil. Šōntīl 'dagger', Kem. Šōntīl, Kham. Šōntīl, Šāntīl.
Šātāt bāyā 'go downwards';
šātāt šāla 'pull downwards';
Amh. (tön)šātātāla 'aside downwards', Šātī šāla 'whip, strike in a straight line';
G. Šōnšē 'whip, whip', Te. šōnūmwi 'dog', Amh. šōnūmwi 'dog', Som. šōnūmwi 'dog', Te. šōnūmwi 'whip', Amh. šōnūmwi 'whip', unless it is taken from Ga. šōnūmmi 'whip'.
Šērī 'clever';
šērīn 'cleverness';
from Ar. Šērīr, Šīrīr.
tābül 'mercy, trouble, difficult';

†abā 'become tired';
†abā aśā 'annoy, upset, cause trouble, be difficult';

from Ar. tābū 'mercy, tired'; see also ašā.

†abā 'education'; from Ar. †abān.

†ābās 'yesterday'; see †āta, below.

†ārā 'calendar'; from Ar. †ārā; see also †ārā, below.

†ārya 'comfort';
†ārya yāra 'console the relatives of the dead'; lit. go (for) the comfort (for the deceased);
†ārya yāra 'mourn'; lit. 'sit for consolation' (see tā-Γa).
for 'he who carries';
asty far-ti 'mourn', lit. 'she carried the mourning' (see asteri);
baši češ 'who carries a stick' (see barić);
čaudivo 'burden';
šaža 'dew';
from Cushitic: Som. ʃaža, Bil. šaža,
šaž 'limit, edge, corner, tip';
šaž ʃoš 'sting';
perhaps from Ar. šaš 'border, top';
also Amh. šaža.
šaš 'the fourth period of the kimesi-season';
from Ar. ʿat-šaš 'see Hommel 602, and samuall, above'.
šaža 'weep';
mārāq 'broom';
Te. ʃaža 'weep', Tna. šaža, Amh. A. šaža(m), Arg. šaža, W. šaža, passed into Cushitic: Ag. šaža.
šaža 'mention the name of somebody, vocalize the consonants';
raka šaža 'call a witness' (see raga);
šuruba 'trumpet';
(ar)trimma 'provide livelihood';
represents the root ftu (see above) with an inserted r.
šarun 'bad odor'.
šaqam baya 'be silent, be quiet' (expression used mainly by women);
Amh. šaqam add 'be silent', Tna. šaqam ʃādə 'not answer thus showing contempt'.
šaša 'be thirsty';
ʃīra 'thirst';
the comparison with ftu (jm) 'be thirsty' proposed by Lessau is doubtful.
(ar)šarśa 'make the teeth feel acid or sour, know things in detail'.


tśaš 'molar tooth';
Semi. Ar. ḏus; Ethiopic: G. ʃaš 'tooth', Amh. ḏus.
tśas 'salt';
composed of ftu - fim 'raw' and tśaš (see ḏus, tśi, above).
tśisš 'fresh butter used mainly for medical purposes';
see ftu, tśi.
tśaša 'large can of tin';
šasaw maša 'be bankrupt', lit. 'hit the tin' (see maša);
from Ar. maša 'can', of Persian (tād) origin, for which see Lokotsh no. 2044, and Yoliers, ZIMG 50, 84; another opinion is expressed by Landberg, Daqina, pp. 749-750.
tśaša 'remain forever, live long';
also Ancient Harley 'forever remain, live';
probably from the Ga. causative tśi-su 'make remain, place'.
tśaw 'kind of plant';
from Ga. ḏaxawa.
tśaš 'a little, a small quantity, small';
ftu gur 'small' adjacent to the main house' (see gur);
tśaša 'raised seat lower than the gur ʃašada', lit. 'the small ʃašada' (see ʃašada);
tśi ʃaša 'assistant teacher', lit. 'small teacher';
tśi ʃiša 'small' (many objects);
tśi-tu, tśi-tu 'little by little';
W. ḏiš 'a little', S. Z. ftu; is in connection with Ar. ḏiš 'for', see ḏiša ʃādə, above. For another etymology, see Cerulé 276.

(t)šaš 'ill-treatment';
šiša ʃaša 'treat, oppress';
from Ga. ḏiša 'ill-treatment'.

ftu 'breast, bosom, udder';
ftu ʃiša 'nipple', lit. 'edge of breast' (see sfu);
from ʃiša 'eek' (see above); G. ḏišu 'breast', Tna. Ms. S. W. Z. ftu, Te. ʃuh, Gt. ḏukena, Amh. ḏu, Go. A. ḏišu, M. ʃišu, Č. En. ftu, W. ftu. For the forms without š, see p. 4.
tu ʃiša 'cotton';
from Ar. ḏiš, unless it is common to Arabic and Ethiopic (G. ḏiš, Amh. ḏiš, Gur. *ʃiš).